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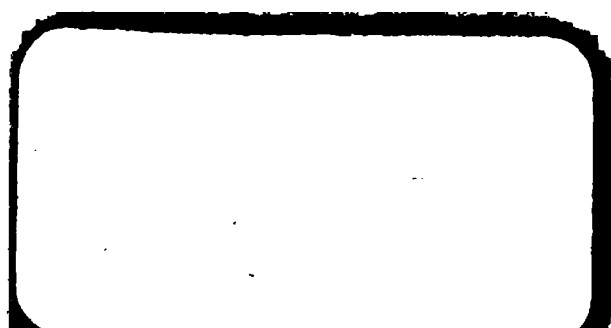
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# **INTRODUCTION**

TO

## **THE (HINDUSTANI' LANGUAGE:**

IN

### **THREE PARTS,**

VIZ.

**A GRAMMAR, VOCABULARY, AND READING LESSONS.**

---

**THIRD EDITION, IMPROVED.**

---

BY

**REV. W. YATES,**

**AUTHOR OF A SUNSCRIT GRAMMAR ON A NEW PLAN, &c.**

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**TRANSFERRED INTO THE ROMAN CHARACTER BY REV. J. THOMAS.**

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## P R E F A C E.

THE Hindustání language, from the extent to which it is spoken, and from the capacity which it possesses of expressing ideas on any subject with facility, deserves the attention of every European in this country. The design of the present publication is to supply a short and easy introduction to this popular tongue.

It must be observed, that the Hindustání or Urdú differs essentially from the Hindí or Hindúí, the former being derived principally from the Arabic or Persian, and the latter from the Sanskrit. The inflections of both being the same, and the strange admixture of them that frequently obtains, where both are spoken in the same city, have led some to the erroneous conclusion that they are the same language; whereas the Urdú is *peculiar in its application* to the Musalmán population in every part of India, while the Hindúí *applies only* to the Hindus in the Upper Provinces.

The work is divided into three parts, and contains a Grammar, a Vocabulary, and a select assortment of Reading Lessons.

The first part of this volume, though concise, will be found to contain all the important grammatical rules that are to be met with in much larger works. Condensation, perspicuity, and arrangement have been the great objects at which the author has aimed. The Syntax of the different parts of speech has been intermixed with the Etymology, in order to save the multiplying of chapters, and with a view of comprising every thing necessary to be said on one subject in one place, which

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is an important advantage, when it can be secured without creating confusion. Both the size and design of the work prevented the introduction of a regular system of Prosody; this is not considered as a part of Grammar by the Natives, and if included in it, could be studied with profit only by those who are acquainted with the Arabic and Persian languages.

The second part contains a Vocabulary of nouns, adjectives, and verbs. In supplying the list of substantives, an attempt has been made to remove the difficulty arising from their gender, which is confessedly a source of great perplexity to a learner, both in speaking and in writing. It is so, because the gender of the noun affects the final terminations of adjectives, pronouns, and verbs to such an extent, that it is impossible for a person, with certainty in his own mind, to speak or write a single sentence correctly without a knowledge of it. If the substantive is feminine, adjectives ending with a vowel must be changed to agree with it; as *burá ádmí*, a bad man; *burí chíx*, a bad thing. If the substantive is feminine, the possessive case of all the pronouns must, like the adjectives, be made to agree with it; as *merá ghar*, my house; *merí kitáb*, my book. In like manner the verbs must agree with their nominative case, not only in number and person, but also in gender; as, *ádmí áta*, the man comes; *aurat áti*, the woman comes. This being the case, it is desirable that some plan should be adopted, by which the learner may be able to distinguish a feminine from a masculine noun. No rules of grammar are found sufficient for this purpose, as may be seen from the confession of the best grammarians. "Males and females are naturally masculine and feminine, whatever their terminations may be: *ee* (*í*), *t*, *sh*, are in general feminine, while *a* (*á*), *u* (*a* or *ah*), and all the rest, (there being no

neuter in Hindustání,) may be treated as masculine finals, till the scholar learns the reverse from practice, the grammar, and dictionary\*.” “ Rules on the subject of gender are extremely vague in the Hindustání, and practice in the language must be appealed to as the only sure guide†.” Committing the subject, however, entirely to practice, leaves the student in a labyrinth for a considerable period, which, to a mind resolved on certainty, is far from being happy. With a view, therefore, to remove this difficulty, a list of the nouns contrary to, or not to be accounted for by rule, has been given in the second part: these being known, all others may be considered as regular, according to the rules of the grammar. To these a list of such regular nouns as occur in the Reading Lessons has been prefixed, by which addition the work is made complete; and it is believed, the first and second parts now contain an explanation of all the words that occur in the third.

The third part consists of Reading Lessons, and is divided into five chapters, each containing a number of sections. The first chapter is a collection of simple sentences, familiar and moral: the second, a selection of short and easy fables: the third, a collection of anecdotes, partly from the Hindí Story-Teller, and partly translated from English: the fourth, a selection of stories from the *Khírad-Afroz*: and the fifth, of argumentative pieces from the *Iḵhwán-us Sufá*. Care has been taken that all the Reading Lessons should be pure Hindustání, without that admixture of Sanskrit words, which is sometimes admitted; and the chapters have been so arranged, as to rise one above another in difficulty: so that, after being perfectly master of these, the student will be able to proceed to any other work in Hindustání.

\* Gilchrist.

† Shakespeare.

The author is sensible, that there are persons in this country who might have executed the task which he has undertaken, in a much better manner; but as their time is chiefly occupied in more important, or more pressing engagements, and as the want of an introductory work of the kind was once felt by himself, and he doubts not is still felt by many others, he thought himself justified in making this attempt, hoping that it might prove useful to such as are commencing the study of the Hindustání language.

Since the printing of the second edition in the Arabic character was commenced, the propriety of writing the Hindustání in the Roman character has been warmly advocated; and a systematic scheme, after the plan of Sir Win. Jones, adopted for that purpose. The friends of that system having requested me to allow them to put this work into the Roman character, I cheerfully consented; and a third edition of it, in the Romanized form, is now presented to the Public as the result of their labours.



# CONTENTS.

PART I.—GRAMMAR.		<i>Page</i>
CHAP. I. Of the Letters, &c.	.. ..	1
CHAP. II. Of Nouns,	.. ..	8
(1) Of the Declension of Nouns,	.. ..	8
I. Declension,	.. ..	9
II. Declension,	.. ..	11
(2) Of Gender,	.. ..	12
(3) Of Number,	.. ..	14
(4) Of Case,	.. ..	15
CHAP. III. Of Adjectives,	.. ..	20
CHAP. IV. Of Pronouns,	.. ..	24
(1) Personal Pronouns,	.. ..	24
(2) Relative Pronouns,	.. ..	26
(3) Interrogative Pronouns,	.. ..	28
(4) Adjective Pronouns,	.. ..	29
CHAP. V. Of Verbs,	.. ..	33
Paradigm of the Verb <i>To Be</i> ,	.. ..	34
Paradigm of a Regular Transitive Verb, in the Active Voice,	.. ..	37
Paradigm of a Regular Intransitive Verb, in the Active Voice,	.. ..	41
Paradigm of a Regular Verb, in the Passive Voice,	.. ..	44
Of the Moods, Tenses, and Construction of the Verbs,	.. ..	48
CHAP. VI. Of Indeclinable Words,	.. ..	59
(1) Adverbs,	.. ..	59
(2) Prepositions,	.. ..	61
(3) Conjunctions,	.. ..	63
(4) Interjections,	.. ..	64
CHAP. VII. Of Derivative and Compound Words,	.. ..	65
(1) Nouns,	.. ..	65
(2) Adjectives,	.. ..	68
(3) Of Verbs,	.. ..	70
APPENDIX,	.. ..	75
(1) Specimen of Parsing,	.. ..	75
(2) Grammatical Terms, in the order of the parts of Speech,	.. ..	80
(3) Days of the Week,	.. ..	83
(4) Months of the Year,	.. ..	83

## PART II.—A VOCABULARY.

CHAP. I. Of Nouns,	..	..	..	87
(1) Nouns regularly Masculine and Feminine occurring in the Reading Lessons,	..	..	..	87
(2) Irregular Masculine Nouns,	..	..	..	103
(3) Arbitrary and Irregular Feminine Nouns,	..	..	..	106
CHAP. II. Of Adjectives,	..	..	..	128
(1) Common Adjectives,	..	..	..	128
(2) Numerical,	..	..	..	141
CHAP. III. Of Verbs,	..	..	..	143
(1) Of Transitive or Active Verbs,	..	..	..	143
(2) Intransitive or Neuter Verbs,	..	..	..	146
(3) Compound Verbs,	..	..	..	150

## PART III.—READING LESSONS.

CHAP. I. Select Sentences,	..	..	..	1
(1) Familiar,	..	..	..	1
(2) Moral,	..	..	..	10
CHAP. II. Fables,	..	..	..	24
The Deer and the Fox,	..	..	..	24
The Hares and the Eagles,	..	..	..	24
The Gardener and his Herbs,	..	..	..	24
The Man and his Idol,	..	..	..	25
The Wolf and the Lion,	..	..	..	25
The Boy and the Scorpion,	..	..	..	25
The Cat and the File,	..	..	..	25
The Hawks and the Cocks,	..	..	..	26
The Dog and the Hare,	..	..	..	26
The Goose and the Swallow,	..	..	..	26
The Deer and the Lion,	.. ..	..	..	27
The Dog and the Fox,	..	..	..	27
The Belly and the Members,	..	..	..	27
The two Cocks,	..	..	..	27
The Fly and the Ox,	..	..	..	28
Man and Death,	..	..	..	28
The Blackamoor,	..	..	..	28
The Lion and the two Bullocks,	..	..	..	29
The Boy fallen into the River,	..	..	..	29
The Sun and the Wind,	..	..	..	29
The Wolves drinking up the Water to get at the Hides,	..	..	..	30
The Tortoise and the Hare,	..	..	..	30
The Lion and Fox,	..	..	..	31
The Pigeon,	..	..	..	31
The Dog and the Blacksmith,	..	..	..	31
The Man and the Mare,	..	..	..	32
The Man and the Hog,	..	..	..	32
The Deer and the Ass,	..	..	..	32
The Bird and the Crow,	..	..	..	33
The Stag drinking,	..	..	..	33
The Spider and the Bee,	..	..	..	34
The Bramble,	..	..	..	34

# CONTENTS.

ix

	<i>Page</i>
The Lion, Fox, and Wolf dividing the Prey, .. .. .	35
The sick Lion, the Fox, and the Wolf, .. .. .	35
The Pigeon and the Crow, .. .. .	35
CHAP. III. Anecdotes, .. .. .	37
The Duty of Kings, .. .. .	37
Eating, when proper for the Rich and the Poor, .. .. .	37
Plato's Saying, .. .. .	37
As you do to others, it will be done to you, .. .. .	37
The five Virtues and Vices of Men, .. .. .	37
Devotion and Liberality commended, .. .. .	38
The Man and the Lion, .. .. .	38
Luqman's Advice to his Son, .. .. .	38
Wicked Men can be consistent only by being silent on Religion, .. .. .	38
The Miser displayed, .. .. .	38
The Fulfilment of a bad Promise avoided, .. .. .	39
The Saying of Titus Vespasian, .. .. .	39
What Youth ought to learn, .. .. .	39
The Miser refusing his Ring, .. .. .	39
The Remembrance of Justice and Oppression eternal, .. .. .	40
The Advantages of Sovereignty, .. .. .	40
The Physician's Advice, .. .. .	40
Pride mortified, .. .. .	40
The Industrious and Idle Youth, .. .. .	41
Kings have no cause to complain of the Instability of Fortune, .. .. .	41
The best Friends and worst Enemies of Satan described, .. .. .	41
The Advantages of Learning, .. .. .	41
Gaming the worst of Vices, .. .. .	42
Cheating detected, .. .. .	42
The Impertinent Man reprov'd, .. .. .	42
The Frugal Youth and the Spendthrift, .. .. .	43
Friendship destroyed by Elevation in Rank, .. .. .	43
Termination of Vain Delights, .. .. .	43
The Monarch's Pride mortified, .. .. .	44
The Considerate Man, .. .. .	44
Alexander's manner of bestowing Gifts, .. .. .	44
Singular Artifice, .. .. .	44
The two Painters, .. .. .	45
The Logician and the Swimmer at Sea, .. .. .	45
The Darvesh, the Grocer, and the Judge, .. .. .	45
The diligent and indolent Boy, .. .. .	46
Two Women quarrelling for a Child, .. .. .	46
The Thieves detected, .. .. .	46
Trial of Youthful Sagacity, .. .. .	47
The courageous and the fearful Youth, .. .. .	47
Love of the Marvellous reprov'd, .. .. .	47
The faithful Servant, .. .. .	48
Filial Affection, .. .. .	48
The two Travellers, .. .. .	48
Great Regard to Exteriors reprov'd, .. .. .	49
The Man who fell among Thieves, .. .. .	50
The Saying of Cicero, .. .. .	50
Æsop's Advice to his Master, .. .. .	51
An Artifice to get Money restored, .. .. .	51
The King and his Viziers, .. .. .	52
The diligent and indolent Scholar, .. .. .	53
Money regained by Artifice, .. .. .	53
The Dutiful Youth rewarded, .. .. .	54
Damon and Pythias, .. .. .	55

	<i>Page</i>
<b>CHAP. IV. Moral Stories,</b>	<b>57</b>
The Physician and his Patient,	57
The Arab and the Baker,	57
The Persian and the Merchant,	58
The Huntsman and the Fox,	58
The Darvesh and the Confectioner,	59
The Oppressor punished,	60
The Gardener and the Nightingale,	60
A Mortal Life with Society preferable to Immortality without it,	61
The Merchant and his Friend,	62
The Tyrannical King,	63
The Farmer and the Mice,	64
The Revealer of Secrets punished,	65
The discontented Travellers,	67
The Envious Man and the Ascetic,	68
The King and his Hawk,	70
How to guard against Anger,	71
The two Friends,	72
The King and the Ascetic,	74
The Judge and his Monkey,	76
The Merchant and his two Sons discoursing on Fate,	78
<b>CHAP. V. Controversy between Men and Animals, respecting     their natural Rights,</b>	<b>81</b>
(1) The original state of Men and Animals, and the Beginning of the Controversy between them before the King of the Genii, in an Island where the Men had been shipwrecked,	81
(2) Man claims authority over the Animals, from the superiority of his form, wisdom, &c. ; to which they reply,	83
(3) Man defends his right to rule, from the power he has of selling Animals, &c. ; to which they reply,	84
(4) The Assembling of all Parties, after their Private Consultations,	85
(5) The Jackal, the Representative of the Lion, the King of Beasts, examined,	86
(6) The Parrot, the Deputy of the Chief of Birds, examined,	87
(7) The Frog, the Deputy of the King of Reptiles and Fishes, examined,	88
(8) The Bee, the king of Insects, examined,	90
(9) The Men questioned ; their Replies, and the Objections of the Animals to them,	92
(10) Conclusion of the Controversy,	100

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**PART I.**

**A G R A M M A R.**

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# CHAPTER I.

## OF THE LETTERS, &c.

THOSE letters of the Hindustání language, which are of Persian origin, when expressed in the Roman character, will be as follows :—

<i>Letters.</i>	<i>Names.</i>	<i>Letters.</i>	<i>Names.</i>
á	álif *	ş	swád
b	be	z	zwád
p	pe	ṭ	toe
t	te	ẓ	zoe
ş	se	ā, &c.	aign
j	jím	gh	ghain
ch	che	f̣	fe
ḥ	he	q	qáf
ḳh	khe	k	káf
d	dál	g	gáf
ẓ	zál	l	lam
r	re	m	mím
z	ze	n	nún
zh	zhe	w	w or v
s	sín	h	he
sh	shín	y	ye

In addition to these there are diacritical marks for *a* and *u*, and compounds for *í*, *ú*, *é*, *ai*, *ó*, *au*.

\* For the pronunciation of these letters see pages 3, 4, &c.

To the preceding letters from the Persian, the following of Hindu origin are added:—

<i>Letters.</i>	<i>Names.</i>	<i>Letters.</i>	<i>Names.</i>	<i>Letters.</i>	<i>Names.</i>
kh	kha	ṭ	ṭa	th	tha
gh	ghā	ṭh	ṭhā	dh	dha
chh	chha	ḍ	ḍha	ph	pha
jh	jha	ḍh	ḍha	bh	bha
r	ra	and perhaps ṇ			

The letters thus obtained from two different sources may be divided into vowels and consonants:

### *Vowels.*

a	i	u	short
á	í	ú	long
e	ai	o au	diphthongs.

### *Consonants.*

k	kh	g	gh	ḡh	q	h	ḥ	<i>Gutturals.</i>				
ch	chh	j	jh	s	h	z	ṛ	ṛ	ṛ	z	h	<i>Palatines.</i>
ṭ	ṭh	ḍ	ḍh									<i>Linguals.</i>
t	ṭ	th	d	dh	s	ṣ	ṣ	ṣ				<i>Dentals.</i>
p	ph	f	b	bh	m							<i>Labials.</i>
y	r	r	l	v	w							<i>Semivowels.</i>
n	ṇ											<i>Nasals.</i>

The whole reduced to the order of the English alphabet will stand thus: a á ă ai au b bh ch chh d dh ḍ\* ḍh e f g ḡh ḡh h ḥ i í j jh k kh ḵh l m n ṇ o p ph q r r s ṣ ṣ sh t th ṭ ṭh u ú v w y z ṛ ṛ ṛ ṛ zh.

\* Dots are put to distinguish one letter from another; they are applied to those which are of the least frequent occurrence.



That the learner may be able to pronounce the Hindustání language correctly by means of the Roman letters, it will be necessary here to explain the name and power of each letter.

### 1. *Of the Names and Powers.*

**a** akár is pronounced like *a* in *above*, *adrift*, *adroit*, &c. and never like *a* in *ale*.

Short *u* as in *but*, would express the sound very well in English, and by many it is so employed; but it cannot be substituted for it without entirely destroying the analogy which exists between it and the next letter.

**á** ákár is the elongated sound of the preceding letter, and is uniformly pronounced like *a* in *art*, *pardon*, &c.

**i** ikár has the sound of *i* in *jin*, *begin*, &c.

**í** íkár is the elongated sound of the preceding, as in the words *antique*, *caprice*, *police*, &c.

**u** ukár is pronounced like *u* in *bull*, *push*, &c.

**ú** úkár is the long sound of the preceding, as in the words *pure*, *rule*, *tube*, *secure*, &c.

**e** ekár is pronounced like the first *e* in *ere*, *where*, *there*, &c. This is the French *é*, as *été*, *bonté*, or *caractère*.

**o** okár is sounded like *o* in *no*, *note*, *go*, &c.

**ai** aikár has always the sound of *ai* in *aisle*.

**au** aukár has the sound of *au* as pronounced on the continent of Europe. It is like *ow* in English in *cow*, *now*, &c.

**ā ī ū** aign. When a dot is placed under any vowel, it signifies that it is a guttural, and is to be pronounced as far as possible from the throat.

On this arrangement and method of expressing the vowels, a few observations may be offered. If the characters for expressing the long and short vowels are to correspond, as they must do to be systematic, then it is impossible to have a simpler or more exact representation of them than is given in *a ā, i í, u ú*. Those who reject system for sound, express them by *u ā, i ee, oo, oo*; by which representation the analogy existing between the letters is entirely destroyed, and the sound only preserved. Every scholar must acknowledge, that that representation which unites system and sound is to be preferred to that which sacrifices either: this happy union is completely effected in the case of the vowels *a ā, i í, u ú*; so that it may be fairly inferred that no improvement can be made upon this representation.

It would be a felicitous circumstance if the same could be said of the diphthongs; but here exists a little discrepancy: *e* and *o*, which in Nágarí and Persian are diphthongs, are represented by single vowels; while *ai* and *au*, which properly represent diphthongs, have no unexceptionable words in the English language to convey their sound; the word *aisle* being irregular. In the diphthongs, therefore, a considerable sacrifice is made both in sound and system. If represented systematically, they would be written *ai ái, au áu*, the first two being composed of *a* and *i*, and the second two of *a* and *u*; by this systematic arrangement the whole of the vowels and diphthongs, ten in number, would be reducible to the three simple elements of *a, i, u*. This would

be a great advantage as to system, but sound is not in its favour. The *ai* would be sounded as it commonly is in English, in *laid, paid, said, &c.* and this would answer very well; but *au* must be pronounced as in *haut-boy, &c.* which is irregular. The *di* and *du* would be sounded almost distinctly as separate vowels. Since therefore it is impossible to find such representatives of the diphthongs as will combine all the advantages of system and sound, we are laid under the necessity of abiding by those which Sir W. Jones and scholars on the continent of Europe have approved and adopted. The *e, o, ai, au*, have at least this advantage, that they express the sounds in the most concise way possible.

## 2. *Of the Names and Powers of the Consonants.*

**b**    **ba**    has the regular sound of *b* in such words as *bad, bed, bid, &c.*

**bh**   **bha** is the preceding letter aspirated. Each letter must be distinctly pronounced, but both in one breath. The only method of giving a tolerable idea of this in English is to take the last letter of one word and the first letter of the next, and unite them together in one sound, as *hob-house*, or dropping the first syllable *b'house*.

**ch**   **cha** has the sound of *ch* in *cheat, church, chin, &c.*

**chh**   **chha** is the aspirate of the preceding, as in the two words *church-hill*, or dropping the first part, *ch'hill*.

**d**    **da**    is a dental, and is pronounced by applying the tongue to the teeth, nearly as in *duke, die, den*.

- dh** **dha** is the aspirate of it, as in *mad-house*, or dropping the first part, *d'house*.
- ḍ** **ḍa** is a palatine, and is pronounced by applying the tongue to the palate or roof of the mouth, as in *dull, cold, bold, &c.*
- ḍh** **ḍha** is the aspirate, as in *cold-hand*, or dropping the first part *d'hand*.
- f** **fa** has the regular sound of *f* in *fit, fair, fancy*.
- g** **ga** has the regular sound of *g* in *get, go, got, dog*.
- gh** **gha** is the aspirate of it, as in *dog-house*, dropping the first part of the word, *g'house*.
- h** **ha** is the light sound of *h*, as in *have, he, &c.*
- ḥ** **ḥa** is the deep guttural sound of *h*, sounded more strongly than *h* in *horse, house, &c.*
- j** **ja** has the regular sound of *j* in *jam, join, &c.*
- jh** **jha** is the aspirate of it; *j* not occurring as a final in English, soft *g*, which is pronounced the same, must be substituted to give the sound as *college-hall*, or omitting the first part, *g'hall*.
- k** **ka** has the regular sound of *k* in *keep, king, kiss*.
- kh** **kha** is the aspirate of it, as *milk-house*, or unitedly *k'house*.
- ḵh** **ḵh** is sounded like *χ* in Greek, or as *ch* in *loch* by the Scotch.
- l** **la** has the regular sound of *l* in *land, lord, lake, &c.*
- m** **ma** has the sound of *m* in *man, mind, me, &c.*
- n** **na** is sounded like *n* in *nap, nape, not*.
- ṇ** **ṇa** is a nasal *n*, like *n* in French *bon*.
- p** **pa** has the regular sound of *p* in *pot, pan, pup, &c.*

- ph pha is the aspirate of it, as *up-hill* or *p'hil*.
- q qa has nearly the same sound as in *quack*, *clique*, *quoit*.
- r ra has the regular sound of *r* in *rain*, *ripe*, *rice*.
- ṛ ṛa has a singing sound, as *r* in the French *eternel*.
- s sa has the regular sound of *s* in *sin*, *see*, *seven*.
- ṣ ṣa is sounded as in the word *ṣahib*, *sir*.
- ś śa is a dental, and sounded like *s* in *hiss*, or by the Arabs like *th* in *though*. Except to mark the kind of *s* used in native characters, the distinction of these three letters *s*, *ṣ*, and *ś* would not be worth preserving.
- sh sha is pronounced as *sh* in *shell*, *shine*, *shave*.
- t ta is a dental, and pronounced by applying the tip of the tongue to the upper teeth, nearly as in *tube*, *tune*, *butter*.
- th tha is the aspirate of it, as *pot-house*, or together *t'house*.
- ṭ ṭa is a palatine, and is pronounced by applying the tongue to the roof of the mouth, nearly as in *tub*, *tin*, *fat*, &c.
- ṭh ṭha is the aspirate of ṭ, as *fat-hen*, or unitedly *t'hen*.
- v va has the regular sound of *v* in *vain*, *vale*, *velvet*.
- w wa has the sound of *w* in *way*, *wet*, *win*, &c.
- y ya has the sound of *y* in *you*, *ye*, *year*.
- z za is pronounced like *z* in *zeal*. Of the three remaining *z*'s, ṛ ṛ ṛ, the same may be remarked as of the three *s*'s above.
- zh zha is pronounced like *z* in *azure*, *razure*, &c.

## CHAPTER II.

## OF NOUNS.

To nouns belong declension, gender, number, and case.

The declensions in Hindustání are two.

The genders are two, the masculine and the feminine.

The numbers are two, the singular and the plural.

The cases are eight, the nominative, the genitive or possessive, the instrumental, the dative, the objective or accusative, the ablative, the locative, and the vocative. The dative being always the same as the objective, is not repeated in the declensions.

(1) *Of the Declension of Nouns.*

After various attempts to reduce nouns to one or more regular declensions, according to their final letters, it appeared evidently more simple, and more conformable to the genius of the language, to class them according to their gender, and it is hoped that this classification will remove the obscurity arising from the total want of arrangement.

That the division of nouns into two declensions is not merely artificial, is plain from this, that the *second* declension is distinguished from the *first*, by its gender, by the formation of the nominative cases plural, and by its invariably ending with an immutable letter.

## I. DECLENSION.

The first declension, consisting of nouns of the masculine gender, varies according to the final letter of the word, which is either mutable or immutable.

## FIRST, MUTABLES.

Substantives ending with *á* and *h* are mutable, and change the *á* and *h* to *e* when inflected in the singular, and drop them in like manner after the nominative case in the plural; as *betá a son*, *bandah a slave*.

Singular.	Plural.
N. <i>Betá a son.</i>	<i>Bete sons.</i>
G. <i>Bete ká ke, kí, of a son.</i>	<i>Beton ká &amp;c. of sons.</i>
I. <i>Bete ne by a son.</i> →	<i>Beton ne by sons.</i>
O. <i>Bete ko a son, to a son.</i>	<i>Beton ko sons, to sons.</i>
A. <i>Bete se from a son.</i> →	<i>Beton se from sons.</i>
L. <i>Bete men in a son.</i>	<i>Beton men in sons.</i>
V. <i>Ai Bete O son.</i>	<i>Ai Beto O sons.</i>

*Bandah a slave*, is declined in exactly the same manner.

Singular.	Plural.
N. <i>Bandah a slave</i>	N. <i>Bande slaves.</i>
G. <i>Bande ká of a slave, &amp;c.</i>	G. <i>Bandon ká of slaves, &amp;c.</i>

The instrumental and vocative cases being peculiarly applicable to nouns of agency or animate beings, and comparatively seldom used to nouns signifying inanimate things, unless personified, may be omitted in the inflection of all such nouns: thus, *rástá a road*, *dánah grain*, &c. may be declined precisely like the preceding, with the omission of these cases. This remark applies to all inanimate things, whether masculine or feminine, and consequently to both the declensions.

**Khudá** *God*, **ustá** *a barber*, **umará**, *nobles*, **bábá** or **pítá** *a father*, **peshwá** *a leader*, **daiyá** *a river*, **rájá** *a king*, **dáná** *a generous man*, **saudá** *melancholy*, **kabitá** *a poet*, **gadá** *a beggar*, **lálá** *a teacher*, **mullá** *a learned man*, and **mirzá** *a prince*, are exceptions, and neither change nor drop the final ; as sing. nom. **Khudá**, gen. **Khudá** **ká**, &c. plur. nom. **Khudá**, gen. **Khudáon** **ká**, &c.

Nouns ending with *h* preceded by a long vowel, or be two consonants which render it long by position, do not change the *h* in the singular, nor drop it in the plural ; as **sháh** *a king* : sing. nom. **sháh**, gen. **sháh** **ká**, &c. plur. nom. **sháh**, gen. **sháhon** **ká**, &c. So **munh** *a mouth*, sing. gen. **munh** **ká**, plur. gen. **munhon** **ká**.

### SECONDLY, IMMUTABLES.

Masculines ending with a consonant or the vowel *í* are immutable, and do not change or drop their final letter when inflected ; as **mard**, *a man* or *male* ; **qází** *a judge*.

Singular.	Plural.
N. <b>Mard</b> <i>a man</i> .	<b>Mard</b> <i>men</i> .
G. <b>Mard</b> <b>ká</b> <i>of a man</i> .	<b>Mardon</b> <b>ká</b> <i>of men</i> .
I. <b>Mard</b> <b>ne</b> <i>by a man</i> .	<b>Mardon</b> <b>ne</b> <i>by men</i> .
O. <b>Mard</b> <b>ko</b> <i>a man</i> .	<b>Mardon</b> <b>ko</b> <i>men</i> .
A. <b>Mard</b> <b>se</b> <i>from a man</i> .	<b>Mardon</b> <b>se</b> <i>from men</i> .
L. <b>Mard</b> <b>men</b> <i>in a man</i> .	<b>Mardon</b> <b>men</b> <i>in men</i> .
V. <b>Ai</b> <b>Mard</b> <b>O</b> <i>man</i> .	<b>Ai</b> <b>Mardo</b> <b>O</b> <i>men</i> .

**Qází** *a judge*, **ádmí** *a man*, and masculines ending with any consonant, are declined like **mard** ; as,

Singular.	Plural.
N. <b>Qází</b> <i>a judge</i> .	N. <b>Qází</b> <i>judges</i> .
G. <b>Qází</b> <b>ká</b> &c. <i>of a judge, &amp;c.</i>	G. <b>Qázíon</b> <b>ká</b> <i>of judges, &amp;c.</i>



**Banyán** *a trader* is declined like the regular noun **banyá**, but retaining the nasal letter, as **banyen** *ká*, &c.

## II. DECLENSION.

The second declension, consisting of nouns of the feminine gender, does not change or drop the last letter of the word, either vowel or consonant ; but simply adds to it the different terminations. It differs however from the immutable of the first declension in the formation of its nominative cases plural, as **betí** *a daughter*, **aurat** *a woman*.

Singular.	Plural.
N. <b>Betí</b> <i>a daughter</i> .	<b>Betían</b> <i>daughters</i> .
G. <b>Betí</b> <i>ká of a daughter</i> .	<b>Betion</b> <i>ká of daughters</i> .
I. <b>Betí</b> <i>ne by a daughter</i> .	<b>Betion</b> <i>ne by daughters</i> .
O. <b>Betí</b> <i>ko a daughter</i> .	<b>Betion</b> <i>ko daughters</i> .
A. <b>Betí</b> <i>se from a daughter</i> .	<b>Betion</b> <i>se from daughters</i> .
L. <b>Betí</b> <i>men in a daughter</i> .	<b>Betion</b> <i>men in daughters</i> .
V. <b>Ai Betí</b> <i>O daughter</i> .	<b>Ai Betion</b> <i>O daughters</i> .

Singular.	Plural.
N. <b>Aurat</b> <i>a woman</i> .	<b>Auraten</b> <i>women</i> .
G. <b>Aurat</b> <i>ká of a woman</i> .	<b>Auraton</b> <i>ká of women</i> .
I. <b>Aurat</b> <i>ne by a woman</i> .	<b>Auraton</b> <i>ne by women</i> .
O. <b>Aurat</b> <i>ko a woman</i> .	<b>Auraton</b> <i>ko women</i> .
A. <b>Aurat</b> <i>se from a woman</i> .	<b>Auraton</b> <i>se from women</i> .
L. <b>Aurat</b> <i>men in a woman</i> .	<b>Auraton</b> <i>men in women</i> .
V. <b>Ai Aurat</b> <i>O woman</i> .	<b>Ai Aurato</b> <i>O women</i> .

Feminines ending with *í* are declined like **betí** *a daughter*, and all others like **aurat** *a woman*; consequently feminines ending with *d* or *h* do not change or drop them like masculines. Thus **ízá** *pain*, makes

sing. nom. *ízá*, gen. *ízá ká*, &c. plural nom. *ízáen*, gen. *ízáon ká*, &c. So *jagah* a *place*, makes sing. nom. *jagah*, gen. *jagah ká*, &c. plural nom. *jagahen*, gen. *jagahon ká*, &c. Those ending with *iyá* drop the *yá* in the gen. plural, &c. and those preceded by *wá* sometimes add *i*; as *chiriyá* a *bird*, plural gen. *chirion ká*, &c. *dauwá* *medicine*, plural gen. *dauwáion ká*, &c.

### (2) Of Gender.

The gender of nouns, as far as it can be ascertained by their meaning or termination, will be considered in this place; nouns, the gender of which can be known by no rules, will be enumerated in the second part of this work.

Some nouns are recognized at once from their *meaning* to be masculine or feminine; as *mard* a *man*, *aurat* a *woman*; *báp* a *father*, *má* a *mother*; *khasam* a *husband*, *joru* a *wife*; *malik* a *king*, *malikah* a *queen*; *bail* an *ox*, *gáe* a *cow*.

The Persian words *nar* a *male*, and *mádah* a *female*, are sometimes used to distinguish the gender; as *nar gau* a *bull*, *mádah gau* a *cow*; *sheri nar* a *tiger*, *sheri mádah* a *tigress*.

Nouns ending in *t*, *sh*, and *i* are feminine: as *bát* a *word*, *talásh* *search*, *roṭí* *bread*.

Nouns ending in any other letter besides those above mentioned are masculine; as *bachchá* a *child*, *pardah* a *skreen*, *paṇw* a *foot*, *táj* a *crown*, *sir* the *head*.

Denominatives, or words descriptive of profession, are masculine; as *kásibí*, a *weaver*, *kághazí* a *paper-maker*, *nabí* a *prophet*, *darvesh* a *dervise*.

Dissyllables of Arabic origin, beginning with *t* and having *í* before the last consonant, are feminine ; as *tásír* *impression*, *tákír* *delay*, *tádíb* *correction*, *táríkh* *date*, &c. *Távíz* *an amulet*, is a solitary exception.

Some nouns which are feminine in the singular, become masculine when they take the Arabic plural, or *vice versa* ; as *tarf* F. *a side*, *atráf* M. *environs* ; *mas-jíd* F. *a mosque*, *masájid* M. *mosques* ; *waqt* M. *time*, *auqát* F. *time* ; *walad* M. *a son*, *aulád* F. *offspring*.

All nouns of Sanskrit origin ending with *á* are feminine ; as *kirpá* *favour*, *pujá* *worship*.

Of the letters in the Alphabet, *a, j, s, sh, s, z, a, gh, f, k, l, m, n*, are masculine, and the rest are feminine.

Compounds are of the same gender as the last word of which they are composed, as *daftar khánah* M. *a book-room or office*, *rustumgáh* F. *a field of battle*.

Feminine nouns are formed from masculine ones by the terminations *í, n*, or *in* ; as *betá* *a son*, *betí* *a daughter* ; *sháhzadah* *a prince*, *sháhzadí* *a princess* ; *dulhá* *a bridegroom*, *dulhan* *a bride* ; *dhobí* *a washerman*, *dhobin* *a washerwoman* ; *banyá* M. *banyáin* F. *a shopkeeper*, &c.

Sometimes *dní* and *ní* are used for the same purpose ; as *mihtar* M. *mihtarání* F. *a sweeper* ; *mor* *a peacock*, *morání* *a peahen* ; *unt* M. *untní* F. *a camel* ; *bágh* *a tiger*, *bághní* *a tigress*.

A few are irregular in their formation ; as *bháí* *a brother*, *bahin* *a sister* ; *beg* or *khán* *a lord*, *begum* or *khá-nam* *a lady* ; *rájá* *a king*, *rání* *a queen* ; *randá* (obsolete) *a widower*, *rand* *a widow* ; *sassur* *a father-in-law*,

sás *a mother-in law*; sháir *a poet*, sháir or sháirah *a poetess*; mámu *an uncle*, mamání *an aunt*; bhainsá *M. bhains F. a buffalo*; chakwá *a wild drake*, chakaií *a wild duck*; gaurá *a cock-sparrow*, gauriyá *a hen-sparrow*; háthí *M. hathní F. an elephant*.

### (3) Of Number.

The general method of forming the plurals from the singular may be seen in the declensions: it will be necessary therefore in this place to state only the additional methods that are occasionally adopted.

The plural of many masculine nouns being the same as the singular, it is often necessary to add some such words as *sab all*, and *bahut many*, to distinguish the plural, as *ghar a house*, *sab ghar the houses*.

When the noun is preceded by an adjective of number or quantity, the plural termination is often omitted, as *das aurat ten women*, *bahut bát many words*.

The regular plural termination *on* is used not only with the cases, but with the prepositions when the cases are omitted; as *ghoron par upon horses*.

Nouns derived from the Persian sometimes form the plural by *an* for the masculine, and *ha* or *ját* for the neuter; as, *sáqí, sáqíán cup-bearers*; *sál, sálhá years*; *subah, subahját provinces*.

Nouns derived from the Arabic occasionally take the Arabic plural, for the formation of which no regular rules can be given; as *khát, khutut, letters*; *khábar, akhbár news*; *unsur, anásir elements*; *álim, ulamá the learned*; *nabí, ambiyá prophets*; *maujúdah, maujúdát beings*. To these plurals the regular plural is some-

times needlessly added, as from *hukm* is formed *ahkám* and *ahkámon* *ká commands*.

Words of *time* and *number* may take the plural termination *on* in the nominative plural as well as the other cases ; so *baras*, *barson* *years* ; *din*, *dinon* *days* ; *mahínah*, *mahínon* *months* ; *pahar*, *paharon* *watches* ; *hazár*, *hazáron* *thousands*.

Words of two syllables with an initial short vowel followed by *zabar*, drop the *zabar* in the plural number, as *kamar*, *kamren* *the loins*.

#### (4) *Of Case.*

All the cases are simple in their formation and also in their use, with the exception of the possessive and instrumental ; these being a source of great perplexity to learners, require more particular illustration. The following observations, it is hoped, will simplify this subject, and show the proper application of all the cases.

The nominative occupies the first place in the sentence, and always remains uninflected in the singular. ✓

When two nouns coming together signify the same person or thing, they are put in the same case ; but when they signify a different person or thing, the one governs the other in the possessive case, and *requires that case to agree with it in gender* ; as, *Ahmad uská bhái* *his brother, Ahmad* ; *ghar ká málik* *the master of the house* ; *mard kí poshák* *the man's clothes*.

If the possessive is governed by a noun of the masculine gender *in the nominative case*, *ká* is used ; but if governed by a masculine noun *in any other case*, or by a preposition, *ke* is used ; as *rájá ká naukár* *the*

*king's servant ; rájá ke naukár ko to the king's servant ; bádsháh ke beté the king's sons ; naukaron ke sáth with the servants.*

If the possessive is governed by a feminine noun, *kí* is used in all cases ; as *rájá kí betí the king's daughter ; K̐hudá kí bát se from the word of God.*

The possessive case of nouns generally precedes the word by which it is governed, though it may optionally be put after it ; as *shukár ká sijdah or sijdah shukár ká the worship of thanksgiving ; ghar ke pás or pás ghar ke near the house.*

The Persian and Arabic forms of the genitive are occasionally used in Hindustání ; as *ganje dánish a treasure of wisdom ; tálíb ul ilm a seeker of knowledge, a student.* Persian words ending with either vowel or consonant take *e* for the sign of the genitive ; as *bandahe K̐hudá a servant of God ; hauwáe bahr air of the sea.*

The sign of the possessive case is often omitted before the prepositions, as *kináre pás to or near the shore ; nazdík darwáze near the door.*

Instances sometimes occur in which a genitive case is used in consequence of a noun understood ; as *tum uskí suno hear ye him, i. e. uskí bát his word.*

The adverbs *yahán here*, and *wahán there*, govern the possessive case like nouns or prepositions ; as, *sáhib ke yahán jáo go to the gentleman's here.*

The quality or universality of a thing is expressed by the possessive case ; as, *baṛe sir ká chhokrá a boy with a great head ; khet ká khet the whole of the field.* Hence also such expressions as, *sabká baṛá greatest of all ; sab ká sab all of them.*

The instrumental case is always used instead of the nominative, *before transitive verbs in the perfect tense or its formatives*; the nominative case to the verb follows, and the verb which succeeds, though active in its termination, is passive in its signification; as, *ádmí ne arz kí by the man a request was made, or the man requested; aurat ne jawáb diyá by the woman an answer was given, or the woman gave an answer; uske betē ne ye báten sunen by his son these words were heard, or his son heard these words; kauwon ne ghonsle banáe the by the crows the nests had been built, or the crows had built their nests how\**.

When the nominative follows the instrumental case, or when instead of a nominative a dative case follows, the verb is used impersonally, and is always of the third person singular masculine; as, *bádsháh ne kahá it was said by the king, or the king said; aurat ne kahá the woman said; mardon ne auraton ko mára it was beaten to the women by the men, or the men beat the women.*

It is not uncommon for both the above forms to occur even in the same sentence; as, *unhun ne bádsháh kí madaḥ o ṣaná kí, aur kahá they praised and commended their king, and said, &c.*

If the verb is not transitive, or being transitive, if it is not used in the perfect, &c. the construction is different: the nominative case is placed first, the objective next, and the verb last; as *málik apne naukar ko*

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\* In the above instances *kí* agrees with *arz* as its nominative; *diyá* agrees with *jawáb*, *sunen* agrees with *báten*, and *banáe the* agrees with *ghonsle*; and this being granted, which it is supposed no one can deny, there is no possible way of accounting for the other words grammatically but by considering them as Instrumental cases.

mártá thá *the master was beating his servant*; sab in-sán ápná martabah bayán karenge *all men will relate their own greatness*.

The dative case is like the objective in form, and often connected with it; hence when by this position the termination *ko* would occur twice in succession, the *ko* of the objective is omitted, and that of the dative only retained; as, yih laríkí hamko do give *this girl to me*; wuh qaziyeko faisal kar degá *he will put an end to the dispute*.

In nouns signifying inanimate things, the objective termination is often omitted, and the nominative form used; as, rástá taiyár karo *prepare the way*; wuh tumhen sub chízen degá *he will give you all the things*.

When the objective termination of a noun governed by an active verb is omitted, the influence which its presence would have on the word in regimen with it, is lost, and it becomes a nominative, not only in its form, but in its government too; as, báp beṭe ká ghar banátá hai *the father is building his son's house*; but with *ko* thus, báp beṭe ke ghar ko banátá hai.

When a postposition\*, or another word is understood after a noun, and it is not governed by an active verb, the preceding genitive case, &c. are affected the same as if it were expressed; as, apne beṭe ke ghar gayá, *he went to his son's house*; understand men after ghar. Ab-ke koshish karungá *now I will seek*, understand waqt men *time*.

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\* For the sake of distinction, we call those postpositions which *always succeed* the noun, and those prepositions which often precede as well as follow.



The ablative and locative cases, like the objective, generally precede the verb by which they are governed; as, *we sab is kám se báz áye they all turned away from this business; usne ápne peṭ ko laṛíz ghosht se bhará he filled himself with sweet meat; mere sir men dard hai I have a pain in my head; wuh us mulk men gayá he is gone to that country.*

The ablative termination is also used with undeclinable words, and frequently both the locative and ablative terminations are used at the same time; as, *wuh ápne ghoṛe par se girá he fell from off his horse; un ádmíon men se ek ne kahá one of the men said.*

When two or more nouns succeed each other, the terminations which form the cases are commonly applied only to the last; as *usne bahut sí arz o iltimás ke bád kahá he, after exceedingly much praying and beseeching, said; burhápe ke sabab merí ankhon, kánon, aur hauwás men khalal á gayá hy my eyes, ears, and senses have become injured through old age.*

To conclude these remarks on the cases, we may add as a general rule, that conjunctions connect the same cases; prepositions govern the possessive case; and an interjection is generally used before the vocative case of nouns; as, *ai zamáne tere sáth kitná fitná o fasád hai time, how much perfidy and wickedness are with thee!*

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## CHAPTER III.

## OF ADJECTIVES.

(1) Adjectives generally precede their substantives, and if they end with *á*, undergo a change similar to that of nouns in the genitive case, to agree with the word which they qualify in gender; as, *achchhá larhá a good boy*, *achchhe larke ke sáth with a good boy*, *achchhí good larhí a good girl*.

Adjectives of Arabic and Persian origin, ending with *á* or *ah*, particularly compound words, are not inflected; as, *pársá aurat a chaste woman*, *sháyistah mizáj ká of a good disposition*.

The following are some of the principal common ones which follow this rule; viz. those ending with *sá* and *ánah*, together with *judá separate*, *rándah rejected*, *sádah plain*, *umdah exalted*, *gandah fetid*, *mándah tired*, *khó-rindah gluttonous*, *sharmindah ashamed*, *alihidah separate*, *kamínah mean*, *bechárah helpless*, *nákárah bad*, *nadídah not seen*, *harámizádah base born*, *ek sálah annual*, *do sálah biennial*.

In Persian words, if the adjective follows the noun, according to the idiom of that language\*, *e* is added to the noun; as, *marde nek a good man*.

If adjectives, ending with a vowel, are separated from the noun which they qualify, and united with the verb, they undergo no change; as *uske munh ko kálá karo blacken his face*.

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\* In this instance, the construction of the adjective and noun is the same as of two nouns—see page 16.

Adjectives, ending with a consonant, do not undergo any change; as, pák ádmí *a pure man*, pák aurat *a pure woman*, pák chíz *a pure thing*.

There are a few adjectives of Arabic origin which form their feminines by *ah*; as, kámil m. kámilah f. *perfect*, khaffi'f m. khaffi'fah f. *contemptible*.

Adjectives do sometimes, but very seldom, take the plural form; they never admit of the cases being added, unless they are used substantively, or after the substantive; as, ráten bháreán *heavy nights*, baghair kirdár nek ke *without virtuous conduct*, unhon ne us ko fáidah tamám se báz rakhá *they deprived him of all the advantage*.

If an adjective qualifies two or more nouns of the masculine and feminine gender, it is used in the masculine form; but if the nouns are the names of inanimate things, it generally agrees with that to which it stands nearest; as, usne betē betī ko muá dekhkar kahá *he seeing his son and daughter dead, said, &c.* kapre bāsan aur kitāben bahut achchhī hain *the clothes, plates, and books are very good*.

The adjectives are simple in their government; those which require *of* or *to* after them in English, for the most part govern the possessive case; and those which require *with* or *by*, the ablative, and most others the locative; as, qatl ke láiq *worthy of death*; misl daryá ke *like or like to a river*; laráí se rází *pleased with war*; adálat se mulzim *convicted or condemned by the court*; aqlmandí men sab se ziyádah *greater than all in wisdom*; mashwarat men dáná *wise in counsel*.

(2) In Hindustání, adjectives do not admit of comparison by any regular inflections; the comparative degree is expressed by the ablative case of the noun, &c. and the superlative by prefixing another word to the adjective; as, *ṣulḥ jang se behtar hai* *peace is better than war*; *yih sab se kharáb hai* *this is worse than all*; *bará kharáb laṛká* *a very bad boy*; *niháyat burí jaghah* *a very bad place*.

The Persian comparative formed by affixing *tar*, and the Arabic by prefixing *a*, are frequently used; as, *badtar worse*, *behtar better*, *buzurgtar greater*; *azlam more unjust*, *aḥsan more virtuous*.

The word is sometimes doubled to express the superlative degree; as, *achchhá achchhá* *very good*; but the words most commonly used for this purpose are *aur more*, *bará great*, *bahut much*, *ḥad beyond bounds*, *ziyádah more*, *niháyat extremely*, *sá most, very*.

The particle *sá* is frequently used to express comparison or intensity, and when so used, is inflected like adjectives ending with *á*; as, *attár sá ho tu aur luhaṛon kí bhaṭṭi sá naho* *be like perfume, and not like the furnace of the blacksmith*; *thoṛa sá pání le áo* *bring a little water*; *bahut se hathyar wahán* *the there were many arms there*.

When the comparison made by *sá* alludes to one thing out of many, it governs the possessive case; as, *tumhárá bhí unhí ká sá jism hai* *you have a body like theirs*; *uská sá ádmí ham ne nahín dekhá* *we never saw a man like him*.

(3) Numerical adjectives are not inflected; as, *bárah ádmí* *twelve men*, *bárah ádmí ke sáth* *with twelve men*.

The ordinals are formed from the cardinals\* after four, by adding *wán* to them ; as, *pahlá first*, *dusrá second*, *tísrá third*, *chauthá fourth*, *páñchwán fifth*, *chhathá or chañhwán sixth*, *sáthwán seventh*, *áñhwán eighth*, *nuwán ninth*, *daswán tenth*, &c. When these words qualify nouns of the feminine gender, the *án* is changed into *ín*, as *pañchwán M. páñchwín F.*

The aggregate or collective numbers used are *gan-dah a four*, *gáhi a five*, *bísí a score*, *chálísí a forty*, *sai-kaṛá a hundred*, *hazár a thousand*, *lákḥ a hundred thousand*, *kaṛoṛ ten million*. These are often used in the plural form, while the noun connected with them is in the singular ; as, *wuh hazáron ján kandaní se halák húá he perished with a thousand agonies.*

Fractional numbers are expressed by *páo a quarter*, *adhá a half*, *pawn three-quarters*, *sawá one and a quarter*, *ḍerh one and a half*, *aṛháí two and a half*. In compounds, *sawá adds one quarter* to the number, *sáṛhe one half* ; *pawne decreases one quarter* ; as *sawá tín 3¼*, *sáṛhe tín 3½*, *pawne chár 3¾*, &c.

Distributives are formed by doubling the number ; as, *do do two by two.*

A doubtful number is expressed by adding *ek* to the numeral ; as, *ádmí das ek about ten men.*

To signify *fold*, *chand* or *guná* are added to numerals ; as, *do chand two-fold*, *das guná ten-fold.*

Figures are expressed by the following signs : | 1, ꣳ 2, ꣴ 3, ꣵ 4, ॥ 5, ꣶ 6, ॥ 7, ॥ 8, ꣷ 9, 10 10, &c.

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\* For the cardinals see the Vocabulary.

## CHAPTER IV.

## OF PRONOUNS.

Pronouns are of four kinds, the personal, the relative, the interrogative, and the adjective pronouns.

(1) *Personal Pronouns.*

## FIRST PERSON.

*Main I.*

Singular.	Plural.
N. Main <i>I.</i>	Ham <i>we.</i>
G. Merá, mere, merí, <i>of me.</i>	Hamará, humáre hamárí, <i>of us.</i>
I. <del>Main ne by me.</del>	<del>Ham ne by me.</del>
O. D. Mujh ko, mujhe <i>me, to me.</i>	Hamko, hamen <i>us, to us.</i>
A. Mujh se <i>from me.</i>	Ham se <i>from us.</i>
L. Mujh men <i>in me.</i>	Ham men <i>in us.</i>

## SECOND PERSON.

*Tu Thou.*

Singular.	Plural.
N. Tu <i>thou.</i>	Tum <i>you.</i>
G. Terá, tere, terí <i>of thee.</i>	Tumhárá, tumháre, } <i>of you.</i> tumhárí
L. Tu ne <i>by thee.</i>	<del>Tum ne by you.</del>
O. Tujh ko, tujhe <i>thee, to thee.</i>	Tumko, tumhen <i>you, to you</i>
A. Tujh se <i>from thee.</i>	Tum se <i>from you.</i>
L. Tujh men <i>in thee.</i>	Tum men <i>in you.</i>

## THIRD PERSON.

*Wuh or Wo He, She, It.*

Singular.	Plural.
N. Wuh <i>he.</i>	We <i>they.</i>
G. Uská, ke, kí <i>his, of him.</i>	Unká, ke, kí <i>theirs, of them.</i>
I. <del>Us ne by him.</del>	<del>Un ne, unhen ne by them.</del>
O. Usko, use <i>him, to him.</i>	Unko, unhen <i>them, to them.</i>
A. Us se <i>from him.</i>	Un se <i>from them.</i>
L. Us men <i>in him.</i>	Un men <i>in them.</i>

When an inferior speaks of himself, instead of main *I*, the first personal pronoun, he uses some such word as, ghulám *slave*, bandah *servant*, ájiz *poor creature*, &c. and when he addresses his superior, instead of the second personal pronoun, he uses some such term as, sáhib *master*, ḳhudáwand *lord*, ḥazrat *worship*; as, ghulám ḥázir hai, sáhib ká hukm kyá hai *the slave is present, what are the master's orders?* In like manner, when one friend addresses another in respectful terms, he uses instead of the first personal pronoun, the words dostdár *your friend*, or ḳhair-ḳhwáh *your well-wisher*, or some such epithet.

The pronoun tu *thou*, when used in addresses to God, is considered respectful; but when applied to men, it is generally reckoned disrespectful.

No distinction is made in the third person wuh *he*, on account of gender; but in this respect it corresponds with the first and second persons. The language has but two genders, and all the personal pronouns may be masculine or feminine.

The plural number of all the pronouns is frequently used instead of the singular, much in the same manner as *you* is in English. When *h* or *hon* is added in the oblique cases, the word must be understood as having a plural *meaning*; as, tumh se or tumhon se *from you*. Log *people*, is used with the pronouns in conversation, to distinguish the real from the apparent plural; as ham log *we*, tum log *you*, we log *they*.

The cases of the pronouns are used in the same way as those of the nouns\* ; *tujhe*, *mujhe*, and *us*, with their plurals *tum*, *ham* and *un* are often employed instead of their possessive cases, and often like adjectives ; as, *mujh par on me*, *tujh kane near you*, *us makán men in that place*, &c.

The honorific pronoun *áp self, thyself*, &c. is commonly adopted instead of the second personal pronoun to express respect, and is thus declined :

- N. *Áp self.*
- G. *Áp ká, ke, kí of self.*
- I. *Áp ne by self.*
- O. *Áp ko self, to self.*
- A. *Áp se from self.*
- L. *Áp men in self.*

The word *áp* is often employed emphatically with the other pronouns ; as, *maináp I myself*, *tuáp thou thyself*. The Persian word *khúd self*, is used in like manner.

The pronoun *áp* with *as* added to it, in the locative case, is used in a plural and reciprocal sense ; as, *ápas men among themselves*. *We ápas men qaziyah karte hain they are quarrelling among themselves*.

## (2) Relative Pronouns.

The relative pronoun in Hindustaní is generally attended with its corresponding relative, which is thence called the correlative.

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\* See Section IV. of the Nouns.



## THE RELATIVE.

Jo *Who*.

Singular.	Plural.
N. Jo <i>who</i> .	Jo <i>who</i> .
G. Jis <i>ká</i> , <i>ke</i> , <i>kí of whom</i> .	Jin <i>ká</i> , <i>ke</i> , <i>kí of whom</i> .
I. <del>Jis</del> <i>ne by whom</i> .	<del>Jin</del> <i>ne by whom</i> .
O. Jis <i>ko</i> , <i>jise whom, to whom</i> .	Jin <i>ko</i> , <i>jinhen whom, to whom</i> .
A. Jis <i>se from whom</i> .	Jin <i>se from whom</i> .
L. Jis <i>men in whom</i> .	Jin <i>men in whom</i> .

## THE CORRELATIVE.

So *He, She, It*.

Singular.	Plural.
N. So <i>he</i> .	So <i>they</i> .
G. Tis <i>ká</i> , <i>ke</i> , <i>kí his, of him</i> .	Tin <i>ká</i> , <i>ke</i> , <i>kí theirs, of them</i> .
I. <del>Tis</del> <i>ne by him</i> .	<del>Tin</del> <i>ne by them</i> .
O. Tis <i>ko him, to him</i> .	Tin <i>ko them, to them</i> .
A. Tis <i>se from him</i> .	Tin <i>se from them</i> .
L. Tis <i>men in him</i> .	Tin <i>men in them</i> .

In English the correlative stands first, and the relative immediately follows; as, *he who, that which*: in Hindustání it is just the opposite; the relative generally stands in the former part of the sentence, and the correlative in the latter; as, *jo bad kám karegá so sazá páwegá who does evil, he will suffer, i. e. he who does evil will suffer*; *ákhir jo main andeshah kartá thá so húá at length which I suspected that happened, i. e. at length that which I suspected happened*.

The above, which is the regular order, may be, and frequently is, inverted, and the personal pronoun used instead of the correlative; as, *dáná wuh hai jo larái se parhez kare*; or, *jo larái se parhez kare wuh dáná hai he is a wise man who abstains from war*.

The relative, like the personal pronouns, are often used adjectively, as in this sentence ; *jis ádmí ko wuh piyár kartá hai use kuchh degá he will give something to the man whom he loves.*

The relative and correlative are sometimes compounded ; as, *jis tisne kabá hai whosoever has said (it) ; jis ká tis ká hai whose soever (it) is.*

### (3) Interrogative Pronouns.

The interrogative pronouns are two : *kaun who*, and *kyá which or what?* The former is applied chiefly to persons, and the latter to things.

#### Kaun Who ?

Singular.	Plural.
N. Kaun <i>who</i> .	Kaun <i>who</i> .
G. Kis ká, ke, kí <i>whose</i> .	Kin ká, ke, kí <i>whose</i> .
I. Kis ne <i>by whom</i> .	Kin ne, kinhon ne <i>by whom</i> .
O. Kis ko, kise <i>to whom</i> .	Kin ko, kenhen <i>to whom</i> .
A. Kis se <i>from whom</i> .	Kin se <i>from whom</i> .
L. Kis men <i>in whom</i> .	Kin men <i>in whom</i> .

#### Kyá Which or What ?

- N. & O. Kyá, *which or what?*  
 G. Káhe ká, ke, kí *of what?*  
 D. Káhe ko *to or for what?*  
 A. Káhe se *from what?*  
 L. Káhe men *in what?*

In negative sentences, the interrogative is substituted for the relative, as in this example ; *wuh kaun hai ham nahín jánte hain we know not who he is.*

*Kaun* when used adjectively may be applied to things, and *kyá* as an exclamation may be applied to persons ; as, *tum kis chíz ko cháhate ho what thing do you want?* *kyá chor what a thief!*

Kyá is sometimes used as a conjunction ; as, kyá Hindu kyá Musalmán *whether Hindu or Musalmán* ; kyá bāgh kyá khet men *whether in the garden or the field*.

The compounds formed by the interrogative pronouns are, aur kaun *who else ?* aur kyá *what else ?* kaun sá *what*, and kiskis *which ?* expressive of variety or number.

#### (4) *Adjective Pronouns.*

These are of three kinds : the possessive, the demonstrative, and the indefinite.

##### THE POSSESSIVE.

The possessive apná *my, thy, his, her, our, your, their*, is inflected like an adjective ending in á, and is always substituted for the possessive cases of the pronouns, when they refer to the same person as the nom. or inst. case of the verb ; as, K̤hudá ne apne faẓl' aur iḥsán se ham ko banāyá. *God of his own goodness and kindness created us.* If a different person is intended, the possessive cases are used ; as, usne unká kám kiýá *he did their work*.

##### THE DEMONSTRATIVE.

These are yih *this* and wuh *that*.

##### Yih *This*.

Singular.	Plural.
N. Yih <i>this</i> .	Ye <i>these</i> .
G. Is ká, ke, kí <i>of this</i> .	In ká, ke, kí <i>of these</i> .
I. Is ne <i>by this</i> .	In ne, inhon ne <i>by these</i> .
O. Is ko, ise <i>this, to this</i> .	In ko, inhen <i>these, to these</i> .
A. Is se <i>from this</i> .	In se <i>from these</i> .
L. Is men <i>in this</i> .	In men <i>in these</i> .

**Wuh** *that*, is inflected the same when a demonstrative as when a personal pronoun\*.

As adjective pronouns, **yih** and **wuh** agree in number with their substantives; thus, **yih** *bát* *this word*, **ye** *báten* *these words*, **wuh** *betá* *that son*, **we** *beṭe* *those sons*.

Sometimes the singular is applied to an Arabic plural; as, **yih** *atwár* *these customs*.

In the oblique cases *is* and *us* are adopted for the singular, and *in* and *un* for the plural: **is** *jahán* *men* *in this world*, **us** *jabán* *men* *in that world*, or a *future state*, **in** *kámon* *se* *from these works*, **un** *kámon* *se* *from those works*.

**Yih** *this*, and **wuh** *that*, are often used objectively without the addition of the objective case; as, **yih** *karo* *do this*, **jo** *kuchh* *tum* *mángoge*, **main** *wuhí* *karungá* *whatever you ask that I will do*. If these sentences are taken elliptically, the pronouns may be considered as used adjectively, some such word as *kám* or *chíz* being understood; as, **yih** *kám* *karo* *do this work*, **jo** *kuchh* *chíz* *whatever thing*, &c.

#### THE INDEFINITE.

The indefinite pronouns are **ek** *one*; **dusrá** *another*, **dono** or **donon** *both*; **aur** *other*; (*more*;) **ghair** *other* (*different*); **báze** *certain*; **bahut** *many*; **sab** *all*; **har** *each*; **falánah** *a certain one*; **kai** *some, many*; **koí** *any one, some one*; **kuchh** *any thing, something*; **kítná** or **kittá** *how many?* **jitná** or **jittá** *as many*; **itná** or **ittá** *so many*. They are all regular in their inflections,

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\* See Section I. page 27.

with the exception of *koí any*, and *kuchh some*, which are thus declined:

**Koí Any, or Some one.**

Singular.	Plural.
N. Koí <i>any one</i> .	Koí <i>any</i> .
G. Kisí ká, ke, kí <i>of any one</i> .	Kiní ká, ke, kí <i>of any</i> .
I. Kisí ne <i>by any one</i> .	Kiní ne <i>by any</i> .
O. Kisí ko <i>any one</i> .	Kiní ko <i>any, to any</i> .
A. Kisí se <i>from any one</i> .	Kiní se <i>from any</i> .
L. Kisí men <i>in any one</i> .	Kiní men <i>in any</i> .

**Kuchh Some or Any thing.**

Singular.	Plural.
N. Kuchh <i>something</i> .	Kuchh <i>some</i> .
G. Kisú ká, ke, kí <i>of something</i> .	Kinú ká, ke, kí <i>of some</i> .
I. Kisú ne <i>by something</i> .	Kinú ne <i>by some</i> .
O. Kisú ko <i>something</i> .	Kinú ko <i>some, to some</i> .
A. Kisú se <i>from something</i> .	Kinú se <i>from some</i> .
L. Kisú men <i>in something</i> .	Kinú men <i>in some</i> .

When not used adjectively, *koí* is generally applied to persons and *kuchh* to things; as, *koí hai is any one (there)? kuchh mat karo don't do any thing*. When used adjectively, the application is indefinite; as, *yih kisí kám ká hai is this of any work or use? wuh kuchh kám ká hai is that of some work or use? ek one* is often put after *dusrá another*, to express opposition of idea, and connected with it to express reciprocity; as, *ek to khátá hai dusrá pítá hai the one indeed is eating and the other is drinking; tum kyún ek dusre se qaziyah karte ho why are you quarrelling with one another?*

The compound adjective pronouns of the indefinite kind are *ek aur, aur ek or dusrá ek another, ek koí some*

*one, dusrá koí or dusrá kuchh some other, ek nah ek one or other, aur koí some one else, aur kuchh something else, aur sab the rest, báze koí or báze aur some others, bahut ek many a one, bahut kuchh much, bahut aur many more, sab koí or har koí every one, sab kuchh or har kuchh every thing, sab ek, har ek, har kis every one, koí ek whichever, koí aur some other, jo koí whoever, jo kuchh whatever, koí nah koí some one or other, kuchh ek or kuchh kuchh somewhat, kuchh aur some more, kuchh nah kuchh some thing or other.*

These compounds when inflected follow the simple forms ; as, N. jo koí P. jis kisí ká, &c. N. jo kuchh P. jis kisú ká, &c.

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## CHAPTER V.

## OF VERBS.

Verbs are of two kinds, transitive and intransitive, or, as they are commonly called, active and neuter. They are all, with scarcely any exceptions, perfectly regular, and therefore need no further subdivision.

As in English *to* is prefixed to the verb in the infinitive mood, so in Hindustání *ná* is affixed, but does not form a constituent part of the root ; the word divested of this affix, is to be considered as the root. Thus the root of *jána to go*, is *já* ; of *honá to be*, *ho* ; of *karná to do*, *kar* ; and of *márná to beat*, *már*, &c.

To verbs belong conjugation, voice, mood, tense, gender, number, and person.

There is only one conjugation, and every transitive verb may be conjugated after the example of *márná to beat*.

There are two voices, the active and the passive.

The moods are five, the indicative, the imperative, the potential, the subjunctive, and the infinitive.

The tenses are seven, the present, the present definite, the imperfect, the perfect, the perfect definite, the pluperfect, and the future.

The genders of verbs, like those of nouns, are two, the masculine and the feminine. The masculine singular is formed by *á*, and the feminine by *í* ; the masculine plural by *e*, and the feminine by *ín* or *ían*. Any other termination may be masculine or feminine ; thus, *wuh hai* may mean *he is* or *she is*. When two or more feminine plurals occur in succession, the termina-

tion n is most frequently applied only to the last; as, we máre játe hain *they are being beaten*, instead of we máre játen hain.

The numbers of verbs are two, the singular and the plural, and in each number there are three persons, corresponding with the personal pronouns.

When one verb is employed to assist in the conjugation of another, it is called an auxiliary; the words employed for this purpose are *thá was*, *honá to be*, *jáná to go*, and *karná to do*.

*Thá Was*, is thus inflected :

Singular.	Plural.
1. Main <i>thá I was.</i>	1. Ham the <i>we were.</i>
2. Tu <i>thá thou wast.</i>	2. Tum the <i>you were.</i>
3. Wuh <i>thá he was.</i>	3. We the <i>they were.</i>

Feminine singular, main *thí*, &c. plural, ham *thín* &c.

The verb *honá*, *to be* or *become*, which is extensively used both as a principal and auxiliary verb, is conjugated in the following manner :

#### INDICATIVE MOOD.

##### *Present Tense.*

##### *Am.*

Singular.	Plural.
1. Main <i>hotá I am.</i>	1. Ham hote <i>we are.</i>
2. Tu <i>hotá thou art.</i>	2. Tum hote <i>you are.</i>
3. Wuh <i>hotá he is.</i>	3. We hote <i>they are.</i>
Fem. <i>hotí</i>	Hotín

##### *Present Definite.*

##### *Now am.*

Singular.	Plural.
1. Main <i>hotá hún I now am.</i>	1. Ham hote hain <i>we now are.</i>
2. Tu <i>hotá hai thou now art.</i>	2. Tum hote ho <i>you now are.</i>
3. Wuh <i>hotá hai he now is.</i>	3. We hote hain <i>they now are.</i>

Fem. *hotí* throughout; the other the same as the masculine.



*Imperfect.**Then was.*

Singular.	Plural.
1. Main hotá thá <i>I then was.</i>	1. Ham hote the <i>we then were.</i>
2. Tu hotá thá <i>thou then wast.</i>	2. Tum hote the <i>you then were.</i>
3. Wuh hotá thá <i>he then was.</i>	3. We hote the <i>they then were.</i>
Fem. Hotí thí.	Hotí thín.

*Perfect.**Was.*

Singular.	Plural.
1. Main húa <i>I was.</i>	1. Ham húa <i>we were.</i>
2. Tu húa <i>thou wast.</i>	2. Tum húa <i>you were.</i>
3. Wuh húa <i>he was.</i>	3. We húa <i>they were.</i>
Fem. húi.	Húín.

*Perfect Definite.**Have been.*

Singular.	Plural.
2. Main húa hun <i>I have been.</i>	1. Ham húa hain <i>we have been.</i>
1. Tu húa hai <i>thou hast been.</i>	2. Tum húa ho <i>you have been.</i>
3. Wuh húa hai <i>he has been.</i>	3. We húa hain <i>they have been.</i>

Fem. húi &c. like the present definite.

*Pluperfect.**Had been.*

Singular.	Plural.
1. Main húa thá <i>I had been.</i>	1. Ham húa the <i>we had been.</i>
2. Tu húa thá <i>thou hadst been.</i>	2. Tum húa the <i>you had been.</i>
3. Wuh húa thá <i>he had been.</i>	3. We húa the <i>they had been.</i>
Fem. húi thí.	Húi thín.

*Future.**Shall or will be.*

Singular.	Plural.
1. Main hoúngá <i>I shall or will be.</i>	1. Ham howenge <i>we shall or will be.</i>
2. Tu howegá <i>thou shalt or wilt be.</i>	2. Tum hoúge <i>you shall or will be.</i>
3. Wuh howegá <i>he shall or will be.</i>	3. We howenge <i>they shall or will be.</i>
Fem. Hoúngí, &c.	Howengí, &c.

The u and w may be omitted throughout; thus, hongá, &c.

## IMPERATIVE MOOD.

*Common.*

Singular.	Plural.
1. Main hoún <i>let me be.</i>	1. Ham howen <i>let us be.</i>
2. Tu ho <i>be thou.</i>	2. Tum hoo <i>be ye.</i>
3. Wuh howe <i>let him be.</i>	3. We howen <i>let them be.</i>

*Honorific.*

Ho jiye *he or one should be.* Ho jiyo *he, you, or they should be.*

## POTENTIAL MOOD.

*May, might, should, or would be.*

Singular.	Plural.
1. Main hoún or hún <i>I may be.</i>	1. Ham howenorhon <i>we maybe.</i>
2. Tu howe or ho <i>thou mayst be.</i>	2. Tum hoo <i>you may be.</i>
3. Wuh howe or ho <i>he may be.</i>	3. We howenorhon <i>they maybe.</i>

## SUBJUNCTIVE MOOD.

*Be, were, had been.*

Singular.	Plural.
1. Agar main hotá <i>if I be.</i>	1. Agar ham hote <i>if we be.</i>
2. Agar tu hotá <i>if thou be.</i>	2. Agar tum hote <i>if you be.</i>
3. Agar wuh hotá <i>if he be.</i>	3. Agar we hote <i>if they be.</i>
Fem. hotí.	Hotín.

## INFINITIVE MOOD.

Uninflected.

Honá,

Inflected.

Hone *to be*.

## PARTICIPLES.

Singular, or Uninflected.

Inflected, or Plural.

*Present.*

Hotá, or hotá húá,

Hote, or hote húe *being*.*Perfect.*

Húá.

Húe *been*.

## PAST INDEFINITE.

Ho, ho ke, ho kar, ho kar ke, ho kar kar *having been*.

## PARADIGM

*Of a Regular Transitive Verb, in the Active Voice.***Márná To Beat.**

## INDICATIVE MOOD.

*Present Tense.**Beat.*

Singular.

Plural.

1. Main mártá *I beat.*1. Ham márte *we beat.*2. Tu mártá' *thou beatest.*2. Tum márte *ye beat.*3. Wuh mártá *he beats.*3. We márte *they beat.*

Fem. Mártí.

Mártín or mártián.

*Present Definite.**Am beating.*

Singular.

Plural.

1. Main mártá hún *I am beating.*1. Ham márte hain *we are beating.*2. Tu mártá hai *thou art beating.*2. Tum márte ho *you are beating.*3. Wuh mártá hai *he is beating.*3. We márte hain *they are beating.*The feminine *mártí* throughout, the rest the same as the masculine.

*Imperfect.**Was beating.*

Singular.	Plural.
1. Main mártá thá <i>I was beating.</i>	1. Ham márte the <i>we we beating.</i>
2. Tu mártá thá <i>thou wast beating.</i>	2. Tum márte the <i>you we beating.</i>
3. Wuh mártá thá <i>he was beating.</i>	3. We márte the <i>they we beating.</i>
Fem. Mártí thí.	Mártí thín.

*Perfect.**Beat.*

Singular.	Plural.
1. Main ne mára <i>I beat.</i>	1. *Ham ne mára <i>we beat.</i>
2. Tu ne mára <i>thou didst beat.</i>	2. Tum ne mára <i>ye beat.</i>
3. Us ne mára <i>he did beat.</i>	3. Un ne mára <i>they beat.</i>
Fem. Márí.	Márin.

*Perfect Definite.**Have beaten.*

Singular.	Plural.
1. Main ne mára hai <i>I have beaten.</i>	1. Ham ne mára hai <i>we have beaten.</i>
2. Tu ne mára hai <i>thou hadst beaten.</i>	2. Tum ne mára hai <i>you have beaten.</i>
3. Us ne mára hai <i>he has beaten.</i>	3. Un ne mára hai <i>they have beaten.</i>
Fem. Márí.	Márí hain.

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\* In this and the two following tenses *mára* is changed to *máre* if a masculine plural precedes in connection with the instrumental case. See Chap. II. Sec. (4) p. 17.

*Pluperfect.**Had beaten.*

Singular.	Plural.
1. Main ne mára thá <i>I have beaten.</i>	1. Ham ne mára thá <i>we had beaten.</i>
2. Tu ne mára thá <i>thou hadst beaten.</i>	2. Tum ne mára thá <i>you had beaten.</i>
3. Us ne mára thá <i>he had beaten.</i>	3. Un ne mára thá <i>they had beaten.</i>
Fem. Mári thí.	Mári thín.

*Future.**Shall or will beat.*

Singular.	Plural.
1. Main márungá <i>I shall or will beat.</i>	1. Ham márenge <i>we shall or will beat.</i>
2. Tu máregá <i>thou shalt or will beat.</i>	2. Tum mároge <i>you shall or will beat.</i>
3. Wuh máregá <i>he shall or will beat.</i>	3. We márenge <i>they shall or will beat.</i>

Fem. *márungí*, &c. changing the final *á* and *e* to *í* throughout.

## IMPERATIVE MOOD.

*Common.*

Singular.	Plural.
1. Main márún <i>let me beat.</i>	1. Ham máren <i>let us beat.</i>
2. Tu már <i>beat thou.</i>	2. Tum máro <i>beat ye or you.</i>
3. Wuh máre <i>let him beat.</i>	3. We máren <i>let them beat.</i>

*Respectful.*

Márye <i>he, or one should beat.</i>	Máryo <i>he, you, or they should beat.</i>
--------------------------------------	--

## POTENTIAL MOOD.

*May, might, should or would beat.*

Singular.	Plural.
1. Main mārūn <i>I may beat.</i>	1. Ham māren <i>we may beat</i>
2. Tu māre <i>thou mayst beat.</i>	2. Tum māro <i>you may beat.</i>
3. Wuh māre <i>he may beat.</i>	3. We māren <i>they may beat</i>

## SUBJUNCTIVE MOOD.

*Beat or had beat.*

Singular.	Plural.
1. Agar main mārta <i>if I beat.</i>	1. Agar ham mārte <i>if we be</i>
2. Agar tu mārta <i>if thou beat.</i>	2. Agar tum mārte <i>if ye bea</i>
3. Agar wuh mārta <i>if he beat.</i>	3. Agar we mārte <i>if they bea</i>
Fem. mārī.	Mārtīn or mārīān.

## INFINITIVE MOOD.

Uninflected.	Inflected.
Márnā <i>to beat.</i>	Mārne <i>to beat.</i>

## PARTICIPLES.

*Present.*

Singular, or Uninflected.	Inflected, or Plural.
Mārtā or mārta húa,	Mārte or mārte hūe <i>beaten</i>

*Perfect.*

Mārá or mārā húa,	Māre or māre hūe <i>beaten</i>
-------------------	--------------------------------

*Past Indefinite.*

Mār, māre, mār ke, mār kar, mār kar ke, mār kar kar *have*  
*beaten.*

The intransitive verbs are conjugated in the same manner as the preceding, with the exception of the perfect tense and its formatives, viz. the perfect definite and pluperfect.

## PARADIGM

*Of a Regular Intransitive verb, in the Active Voice.*

*Chalná To move, To go.*

## INDICATIVE MOOD.

*Present Tense.*

*Move.*

Singular.	Plural.
1. Main chaltá <i>I move.</i>	1. Ham chalte <i>we move.</i>
2. Tu chaltá <i>thou movest.</i>	2. Tum chalte <i>ye move.</i>
3. Wuh chaltá <i>he moves.</i>	3. We chalte <i>they move.</i>
Fem. chaltí.	Chaltín or chaltíán.

*Present Definite.*

*Am moving.*

Singular.	Plural.
1. Main chaltá hun <i>I am moving.</i>	1. Ham chalte hain <i>we are moving.</i>
2. Tu chaltá hai <i>thou art moving.</i>	2. Tum chalte ho <i>you are moving.</i>
3. Wuh chaltá hai <i>he is moving.</i>	3. We chalte hain <i>they are moving.</i>

The feminine chaltí in the singular and the plural.

*Imperfect.*

*Was moving.*

Singular.	Plural.
1. Main chaltá thá <i>I was moving.</i>	1. Ham chalte the <i>we were moving.</i>
2. Tu chaltá thá <i>thou wast moving.</i>	2. Tum chalte the <i>ye were moving.</i>
3. Wuh chaltá thá <i>he was moving.</i>	3. We chalte the <i>they were moving.</i>
Fem. chaltí thí.	Chaltí thín.

*Perfect.  
Moved.*

Singular.	Plural.
1. Main chalá <i>I moved.</i>	1. Ham chale <i>we moved.</i>
2. Tu chalá <i>thou movedst.</i>	2. Tum chale <i>you moved.</i>
3. Wuh chalá <i>he moved.</i>	3. We chale <i>they moved.</i>
Fem. Chalí.	Chalín or chalián.

*Perfect Definite.  
Have moved.*

Singular.	Plural.
1. Main chalá hun <i>I have moved.</i>	1. Ham chale hain <i>we have moved.</i>
2. Tu chalá hai <i>thou hast moved.</i>	2. Tum chale ho <i>you have moved.</i>
3. Wuh chalá hai <i>he has moved.</i>	3. We chale hain <i>they have moved.</i>

Fem. chalí in singular and plural.

*Pluperfect.  
Had moved.*

Singular.	Plural.
1. Main chalá thá <i>I had moved.</i>	1. Ham chale the <i>we had moved.</i>
2. Tu chalá thá <i>thou hadst moved.</i>	2. Tum chale the <i>you had moved.</i>
3. Wuh chalá thá <i>he had moved.</i>	3. We chale the <i>they had moved.</i>
Fem. Chalí thí.	Chalí thín.

*Future.  
Shall or will move.*

Singular.	Plural.
1. Main chalúngá <i>I shall or will move.</i>	1. Ham chalenge <i>we shall or will move.</i>
2. Tu chalegá <i>thou shalt or wilt move.</i>	2. Tum chaloge <i>you shall or will move.</i>
3. Wuh chalegá <i>he shall or will move.</i>	3. We chalonge <i>they shall or will move.</i>

Fem. chalúngí &c. changing *a* and *e* to *í* throughout.



## IMPERATIVE MOOD.

*Common.**Move.*

Singular.

Plural.

- |   |  |
|---|--|
| 1. Main chalún <i>let me move.</i><br>2. Tu chal <i>move thou.</i><br>3. Wuh chale <i>let him move.</i> | 1. Ham chalen <i>let us move.</i><br>2. Tum chalo <i>move ye or you.</i><br>3. We chalen <i>let them move.</i> |
|---|--|

The feminine and the masculine both alike.

## RESPECTFUL.

Chalye <i>he or one should move.</i>	Chalyo <i>he, you, or they should move.</i>
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## POTENTIAL MOOD.

*May, might, should, or would move.*

Singular.

Plural.

- |   |  |
|---|--|
| 1. Main chalun <i>I may move.</i><br>2. Tu chale <i>thou mayest move.</i><br>3. Wuh chale <i>he may move.</i> | 1. Ham chalen <i>we may move.</i><br>2. Tum chalo <i>you may move.</i><br>3. We chalen <i>they may move.</i> |
|---|--|

## SUBJUNCTIVE MOOD.

*Move, Had moved.*

Singular.

Plural.

- |  |   |
|--|---|
| 1. Agar main chaltá <i>if I move.</i><br>2. Agar tu chaltá <i>if thou move.</i><br>3. Agar wuh chaltá <i>if he move.</i><br>Fem. chaltí. | 1. Agar ham chalte <i>if we move.</i><br>2. Agar tum chalte <i>if you move.</i><br>3. Agar we chalte <i>if they move.</i><br>Chaltín or chaltíán. |
|--|---|

## INDICATIVE MOOD.

Uninflected.

Inflected.

Chalná *to move.*Chalne *to move.*

## PARTICIPLES.

*Present.*

Singular and Uninflected.

Inflected or Plural.

Chaltá, chaltá húá.

Chalte, chalte húe.

*Perfect.*

Chalá, chalá húá,

| Chale, chale húe *moved*.*Indefinite.*Chal, chale, chalke, chal kar, chal karke, chal karkar *having mo*

## PARADIGM

*Of a Regular Verb, in the Passive Voice.**Mará jáná, To be beaten.*

## INDICATIVE MOOD.

*Present Tense.**Am beaten.*

Singular.	Plural.
1. Main mará játa <i>I am beat-</i> <i>en.</i>	1. Ham máre játe <i>we are beat-</i> <i>en.</i>
2. Tu mará játa <i>thou art beat-</i> <i>en.</i>	2. Tum máre játe <i>you are beat-</i> <i>en.</i>
3. Wuh mará játa <i>he is beat-</i> <i>en.</i>	3. We máre játe <i>they are beat-</i> <i>en.</i>
Fem. marí játi.	Máre játin.

*Present Definite.**Am being beaten.*

Singular.	Plural.
1. Main mará játa hún <i>I am</i> <i>being beaten.</i>	1. Ham máre játe hain <i>we are</i> <i>being beaten.</i>
2. Tu mará játa hai <i>thou art</i> <i>being beaten.</i>	2. Tum máre játe ho <i>you are</i> <i>being beaten.</i>
3. Wuh mará játa hai <i>he is</i> <i>being beaten.</i>	3. We máre játe hain <i>they are</i> <i>being beaten.</i>

Fem. marí játi throughout; the rest the same.

*Imperfect.**Was then beaten.*

Singular.	Plural.
1. Main mára játá thá <i>I was then beaten.</i>	1. Ham máre játe the <i>we were then beaten.</i>
2. Tu mára játá thá <i>thou wast then beaten.</i>	2. Tum máre játe the <i>you were then beaten.</i>
3. Wuh mára játá thá <i>he was then beaten.</i>	3. We máre játe the <i>they were then beaten.</i>
Fem. mári játí thí.	Mári játí thín.

*Perfect.**Was beaten.*

Singular.	Plural.
1. Main mára gayá <i>I was beaten.</i>	1. Ham máre gae <i>we were beaten.</i>
2. Tu mára gayá <i>thou wast beaten.</i>	2. Tum máre gae <i>you were beaten.</i>
3. Wuh mára gayá <i>he was beaten.</i>	3. We máre gae <i>they were beaten.</i>
Fem. mári gayí.	Mári gayín.

*Perfect Definite.**Have been beaten.*

Singular.	Plural.
1. Main mára gayá hun <i>I have been beaten.</i>	1. Ham máre gaye hain <i>we have been beaten.</i>
2. Tu mára gayá hai <i>thou hast been beaten.</i>	2. Tum máre gaye ho <i>you have been beaten.</i>
3. Wuh mára gayá hai <i>he has been beaten.</i>	3. We máre gaye hain <i>they have been beaten.</i>

Fem. mári gayí in both numbers.

*Pluperfect.**Had been beaten.*

Singular.	Plural.
1. Main mārā gayā thā <i>I had been beaten.</i>	1. Ham mārē gaye the <i>we had been beaten.</i>
2. Tu mārā gayā thā <i>thou hadst been beaten.</i>	2. Tum mārē gaye the <i>you had been beaten.</i>
3. Wuh mārā gayā thā <i>he had been beaten.</i>	3. We mārā gaye the <i>they had been beaten.</i>
Fem. mārī gayī thī.	Mārī gayī thī.

*Future.**Shall or will be beaten.*

Singular.	Plural.
1. Main mārā jāūngā <i>I shall or will be beaten.</i>	1. Ham mārē jāwenge <i>we shall or will be beaten.</i>
2. Tu mārā jāwegā <i>thou shalt or wilt be beaten.</i>	2. Tum mārē jāoge <i>you shall or will be beaten.</i>
3. Wuh mārā jāwegā <i>he shall or will be beaten.</i>	3. We mārē jāwenge <i>they shall or will be beaten.</i>
Fem. mārī jāūngī, &c.	

## IMPERATIVE MOOD.

*Common.*

Singular.	Plural.
1. Main mārā jāūn <i>let me be beaten.</i>	1. Ham mārē jāwen <i>let us be beaten.</i>
2. Tu mārā jā <i>be thou beaten.</i>	2. Tum mārē jāo <i>be ye beaten.</i>
3. Wuh mārā jāwe <i>let him be beaten.</i>	3. We mārē jāwen <i>let them be beaten.</i>

*Respectful.*

<b>Máre jáye</b> <i>he or one should be beaten.</i>	<b>Máre jáyo</b> <i>he, you, or they should be beaten.</i>
---	--

**POTENTIAL MOOD.***May, might, should or would be beaten.***Singular.**

1. Main márá jáún *I may be beaten.*
2. Tu márá jáwe *thou mayst be beaten.*
3. Wuh márá jáwe *he may be beaten.*

Fem. mání &amp;c.

**Plural.**

1. Ham máre jáwen *we may be beaten.*
2. Tum máre jáo *you may be beaten.*
3. We máre jáwen *they may be beaten.*

**SUBJUNCTIVE MOOD.***Be beaten or had been beaten.***Singular.**

1. Agar main márá játa *if I be beaten.*
2. Agar tu márá játa *if thou be beaten.*
3. Agar wuh márá játa *if he be beaten.*

Fem. mání játi.

**Plural.**

1. Agar ham máre játe *if we be beaten.*
2. Agar tum máre játe *if you be beaten.*
3. Agar we máre játe *if they be beaten.*

Mání játin.

**INFINITIVE MOOD.****Uninflected.**

Mára jáná,

**Inflected.**Máre jáne *to be beaten.***PARTICIPLES.***Present.***Singular or Uninflected.**Mára játa *or* márá játa húá,**Inflected or Plural.**Máre játe *or* máre játe húe *being beaten.**Perfect.*Mára gayá *or* márá gayá húá,Máre gaye *or* máre gaye húe *been beaten.*

*Past Indefinite.*

Mára já, mára jáke, mára jákar, | Máre já, máre jáke, máre  
| kar *having been beaten.*

Intransitives, when used in the passive voice, conjugated in the same manner as mára jáná *to be beaten*. When, jáná *to go*, is applied to the root of a verb, and not to the past participle, it has an active signification; as, wuh ham ko már játa hai *he is beating us*.

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## OF THE MOODS, TENSES, AND CONSTRUCTION OF THE VERBS.

The moods and tenses of all regular verbs are formed in the same manner as those of márná *to beat*. There are very few verbs irregular, and those only in the perfect tense and its formatives: jáná *to go*, makes perfect gayá; karná *to do*, makes kiyá; marná *to die* makes múá; and honá *to be*, makes húá; which being excepted, all verbs may be considered as perfectly regular.

The indicative mood, as in English, simply declares a thing, or asks a question; as, tu mártá hai *thou art beating*, or *art thou beating?* The tone of the voice determines whether it is interrogative or not.

The present tense of the indicative mood is employed to express the act in a general sense, without special regard to any particular time; as, sunná bihta hai *to hear is (at any time) better than to speak*.

The present definite is generally used to express the precise point of time when the action takes place ; it is sometimes used with an indefinite and future signification ; as, wuh ghar jātá hai *he is-(now) going home* ; main jald khána látá hūn *I am bringing (shall bring) the dinner quickly*.

The imperfect tense represents the action as taking place at a particular time past ; as, sab us ke farmán bardár the *all were (then) obedient to him*.

To prevent mistakes in the use of thá *was*, and húa *was*, which are generally translated by the same word into English, and which in many cases appear to be synonymous in their application, it is necessary to pay particular attention to the following rule ; thá is used in reference to simple existence at a distant time or particular place, while húa is applied to time or circumstances less remote in the sense of *become* ; as, us mulk men ek pádsháh thá *there was a king in that country* ; wuh hairán húa *he was (became) confounded*.

The perfect is like the past tense in English when applied indefinitely ; as, tum ne likhá *you wrote*, which though indefinite as to time, conveys the idea of a complete or perfect action.

The perfect, in addition to its common acceptation, is sometimes used with a present, and sometimes with a future meaning ; as, jo wuh milí, to hamárí ján rahí ; nahín, to gayí *if she is found, then my life remains ; if not, then it is gone*. Jo boyá so kátá *what he sows that he reaps*. Pání láo *bring the water*. Láyá khudáwand *I have brought it, sir, (meaning I will bring it immediately)*.

It is sometimes applied in an idiomatical manner, as, *húa to húa if it be so, why be it so.*

Monosyllables ending in *á* or *o* take *y* before *á* of the perfect, and change it to *e* before other vowels; as, *láná to bring*; perfect singular *lé* fem. *læe*. *Boná to sow*; perf. sing. *boyá*; plu. b fem. *boí*.

Dissyllables having a consonant before *ná*, and penultimate short vowel followed by *a*, drop *a* when the *á* of the perfect or any vowel follows; *lipatná to cling to*; perf. *liptá*. *Samajhná to understand*; perf. *samjhá*; fut. *samjhegá*.

The perfect definite answers to the perfect tense English; but is sometimes used with adverbs of time in a manner that it cannot be in English; as, *main kháyá hái I have eaten*; *main kal wahán gayá hui have gone there yesterday, for I went there yesterday.*

The pluperfect tense corresponds with the pluperfect in English, and represents a thing not only past, but as prior to some other event; as, *us pahunchne ke áge main ne khat likhá thá I had written my letter before he arrived.*

The future definite, or, as it is called by Grammarians, the Paulo-post-futurum, is expressed by *cháht* *to desire*, with the past participle of the verb; as, *wi mará cháhtá hai he is about to die, or will soon die*. There are also other ways of expressing the same idea, as, *wuh marne par hai, or wuh marne wálá hai.*

Roots ending in *á* or *o* take or omit *we* in the future; as, *jáná to go*, fut. *jágá, jáwegá*. *Honá to be* fut. *hogá, howegá, hoegá*. The *e* of the roots den



and lená is dropped before ú; as dúngá *I will give*, lúngá *I will take*.

The imperative mood is confined in its application chiefly to the second persons singular and plural. The honorific form is often used impersonally; as, chup rah *be silent*, idhar áo *come hither*, ham ko muáf kíjye *pardon me*.

The adverb *mat* is applicable to the imperative mood alone, *na* or *nah* is applied to it in common with the other modes, *nahín* is never used with it; as mat bhulyo, or bhulyo mat *don't forget*, aisá na kar *don't do so*.

The imperative mood is sometimes used idiomatically, as in the following expressions: ho to ho *perhaps it is*, or *it must be*, áo to áo *come if you mean to come*, na khá to mat khá *don't eat if you don't like*.

The potential mood implies possibility, liberty, or obligation; as áj jo kuchh ho sake wuhí karo *whatever it is possible to do to-day, that do*; hamen ummed hai kih yih kám saranjám howe *our hope is that this business may be brought to a conclusion*; jo bádsháh elchí kisé jagah bheje cháhye kih wuh apne qaum men sab se dáná áur zabánáwar ho *if a king sends an ambassador to any place, it is desirable that he should be the wisest and the most eloquent man of his race*.

The conjunctions kih and tákih *that*, agar and jo *if*, agarchih *although*, jab tak *until*, and mabádá *lest*, generally require the potential mood after them; as, agar main cháhún kih jab tak main áún wuh thahre to tujhe kyá *if I desire that he should stay till I come, what is it to thee?*

When the power of doing a thing is designed to be expressed, the verb sakná *to be able*, is used in all its

parts, with the root or infinitive mood of the principal verb; as, wuh já nahín saktá hai, or wuh jáne nahí saktá hai *he cannot go*.

Obligation or necessity is commonly expressed by *ye* instead of the regular *e* of the potential mood; tum ko wahán jáná cháhiye *you must go there*; is maḡhlfi ko kisí dāná se kahíye *one (or we) must tell profound secret to some wise man*.

The verb honá *to be*, and other intransitive verbs, are also employed to express the same idea; as, tum jáná hai *must you go?* tum ko járá hogá *you must go*, tum ko likhne hogá *you must write*, tum se likh jaegá *must you write?*

The future tense may be used definitely or indefinitely with respect to time, and it admits of no distinction for *shall* and *will*; as, wuh áwegá *he will come*, ham kal jáwenge *we shall go to-morrow*.

In respectful language the future is often employed instead of the imperative mood; it is also occasionally employed for the potential mood; as, śāhib ináy karke mujhe ek kitáb denge *have the kindness, Sir, give me a book*. Main samajhtá hún kih jo kuchh kahate hain hasad se hogá *I am thinking that what they say may be from envy*.

The second future, or future *completive*, is formed by connecting the word chukná *to finish*, with the root of the verb; as, main khá chukúngá *I shall have eaten*. Wuh khá chukeyá *he will have eaten, &c.*

When a future act is designed to be expressed *doubtfully*, the present participle of the verb is used with

the future tense or potential mood of the verb *to be*; as, *main mártá húngá* or *hún perhaps I may beat*.

A more distant future of the same nature is expressed by the perfect participle with the verb *to be*; as, *main mára gaya húngá* or *hún perhaps I shall have been beaten*.

The subjunctive mood, as in English, represents a thing under a condition or supposition; it is in form the same as the present tense of the indicative mood, but is distinguished from it in being generally preceded by *agar* or *jo if*, and followed by *to then*; as, *agar wuh átá, to kuchli nuqsán nah hotá if he had come, then there would have been no loss*; *jo main kalitá to merí bát na suntá if I had spoken he would not have regarded, or if I should speak he would not regard*.

The conjunction is frequently omitted in the former or latter part of the sentence, and sometimes in both; as, *agar main jātá to use khúb mártá, or main jātá to use khúb mártá had I gone I would have beaten him soundly*; *main hotá ghorá chhutne na pátá had I been present the horse would not have escaped*.

To express the subjunctive mood in a more remote manner, the past participle of the principal verb is used with the subjunctive form of the verb *to be*; as, *agar main ne pinjrá kholá hotá, wuh ur na jātá? if I had opened the cage, would it not have flown?* The other forms of the subjunctive are the same as the indicative; as in these examples: *jo main púchhtá thá wuh jawáb detá thá had I asked, he would have answered*; *agar main púchhúngá to wuh jawáb degá if I ask, he will answer*.

The infinitive mood is employed to express a thing in an unlimited manner, without any particular reference to number, person, or time; as, *main* ba *nahín* saktá *I cannot say*; *we* shor *karne* lage *they began to make a noise*.

When the infinitive is applied as a nominative *o* *ná* is used; when it is governed by another word, *ne*; and often when it governs a feminine noun, *ní*; as, *sun* nahín *misl* *dekhne* *ki* *hearing is not like seeing*, *h* *ko* *jáne* *do* *permit us to go*, *nashtar* *par* *unglí* *rak* *masbkil* *hai* *it is hard to put one's finger on a lance*.

The infinitive is often used elliptically for the imperative; as, *hargiz* *qasm* *na* *khána* *swear not at* *o* *Wahán* *mat* *jána* *don't go there, or you must not there, (understand hogá)*.

The infinitive is also frequently employed as a verbal noun; and with *ká*, *ko*, &c. added as a gerund; thus, *uská* *jána* *munásib* *hai* *his departure is proper*, *intiqám* *lene* *ká* *yihí* *waqt* *hai* *this is the time of or for taking revenge*; *wuh* *ghar* *dekhne* *ko* *áyá* *or* *wuh* *gh* *dekhne* *ke* *wáste* *áyá* *he has come to see the house*.

The present and perfect participles, when they allude to time, agree in gender with the noun which they qualify; but when they are employed to describe the state of the agent or object of the verb, they are used only in the inflected form; as, *chirágh* *jaltá* *rahi* *the lamp remained burning*; *wuh* *játí* *rahí* *she remained or continued going*; *we* *rang* *barang* *kí* *posháken* *pah* *húe* *náchtí* *thín* *they having put on various coloured garments, were dancing*; *main* *ne* *ghoré* *par* *sawár* *ho* *usko* *dekhá* *I saw him mounted on a horse*.

The present participle is doubled, to express the continuation or frequency of the act ; as, hamára kám hote hote nah húá *our work being and being was not, i. e. continuing to be done was not completed.*

The present and perfect participles connected with other words are often applied adverbially ; as, şubah hote *when it was morning* ; şám hote *when it was evening* ; mere rahte *while I remain* ; jinke dekhe *at the sight of whom* ; biná samjhe *without understanding* ; dete waqt *at the time of giving.*

The past indefinite participle, by connecting the members of a sentence, saves the use of conjunctions ; it commonly agrees with the agent, sometimes with the object of the verb ; as, áj wahán jákar hamárí kitáb lekar phir áo *going there to-day, and bringing my book, return* ; is kám men jaldí karke mujhe yih pashemání húí hai *this disgrace has come upon me (through) making haste in this business.*

We shall close these observations with a few general rules on the concord and government of the verbs.

A verb must agree with its nominative case in gender, number, and person ; as, wuh kahtá hai *he is speaking*, yih khabar pahunchí hai *this news has arrived*, we gae hain *they have gone.*

When several nouns of different genders occur in a sentence, the verb takes the masculine plural in preference to the feminine ; as, uske má báp bhái tino uskí shádí kí fikr men *the his father, mother, and brother were all three meditating the accomplishment of his marriage* ; uske háthi, únṭ, gáří láde játe hain *his elephant, camel, and carriage are loaded.*

Two nouns in the singular number, coupled by copulative conjunction, take a verb in the singular number agreeing with the one to which it stands nearest; as, *abhí bail aur ghorá pahunchá hai the bullock and horse have just now arrived; ákhir kár fareb ká zillá ruswái hai the end of deceit is ruin and infamy.*

A number of inanimate things, taken collectively, may have a singular verb, whilst one rational being spoken of with respect may have a plural; as, *usau rūpiyah diyá by him a hundred rupees were given; ap kabán tashrif lejáté hain where are you going; bádsháh yih denge the king will give this; muné nahín kih jahán panáh ájizí karen it is not proper that your majesty should submit.*

Sometimes a verb singular agrees with an infinitive mood or member of a sentence for its nominative case, as in the following example: *dunyá ke wáste bahut maná karná filwáqí ziyáda dāurná hai ná chíz par to much for this world is in fact much-ado about nothing.*

Sometimes a verb plural is used without a nominative case, some such word as *they* or *men* being understood; as in this example: *ek talwár se saikron mārte hain men kill thousands with one sword.*

When two different persons occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, *ham tum jáwenge we and you will go; tum woh jácge you and they will go.*

In quoting any phrase, or relating any circumstance, the pronouns are not changed, as in English, but are given as they were stated or spoken at the time; as, *usne*

kahá, kih main nah jáúngá, *he said, 'I will not go.'*  
In English it would be, *he said he would not go.*

In negative sentences the nominative case commonly agrees with the verb understood; as, zulm terí shán ke láiq nahín *cruelty (is) not becoming your dignity.*

The verb *to be*, and verbs of naming or calling, may have two nominative cases before them; as, wuh sardár hai, *he is the chief*, wuh Sikandar kahlátá hai, *he is called Alexander.*

Active or transitive verbs govern the objective case; as, usko mere pás láo, *bring him to me*; main usko tarbiyat karúngá, *I will educate him.* The preposition taín with the genitive is often used in conversation after active verbs instead of the objective case; as, us-ke munh ke taín dekho, *see his face.* The genitive too without the preposition is often used instead of the objective before a compound verb; as, is bát kí yád rakho *remember this word.*

Causal verbs, verbs of clothing, giving, &c. may be considered as governing two accusative cases, or the accusative and the dative, both being alike; as, larke-ko kháná khilákar ghar jáo, *having given the child food go home*; use yih kaprá pahnáo, *put on him these clothes*; usko ek rupiyah do, *give him a rupee.*

Some neuter verbs, as áná *to come*, banná *to become*, to fit, bháná *to suit*, parná *to fall*, pahunchná *to arrive*, phabná *to become*, cháhná *to be desirable*, rahná *to remain*, sújhná *to appear*, lagná *to unite*, milná *to meet*, and honá *to be*, govern the dative case, and are frequently used impersonally; as, mujhe rahm átá hai, *I feel compassion*; mujhe is bát men shubhah hai, *I*

*have some doubt in this matter; hamko cháhye ki hán jáwén, it is desirable that we should go there.*

Verbs meaning *to sell* or implying *gain* have (*hand*) connected with them; as, *tumne kiske bechá hai, to whom have you sold it? Wuh kám b miḥnat se háth áyá, that point was gained with difficulty; us ká ek phúl toḥfah háth áyá he gain flower as his prize.*

Verbs which in English require *with, from, on* after them, govern the ablative, and those which require *in, within, into*, the locative case; as, *bihtar yih kih uskí dostí ke wasíle se dushmanon ke háth chhútún, this is better, that by means of his friends should escape from the hand of the enemies; wuh á ghar men jákar dil men sochne lagá going into his house he began to think within himself.*

Verbs of fear and caution require the ablative case; as, *sháyad wuh tum se dartá hai, perhaps he is afraid of you.*

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## CHAPTER VI.

*Of Indeclinable Words.*

## (1) ADVERBS.

The following are some of the principal adverbs, arranged according to the subjects of time, place, &c.

*Of Time.*

**Ab** *now.*

**Ab tab** *presently.*

**Ab talak** *till now.*

**Aj** *to-day.*

**Akhir** *at last.*

**Al hál** *at this time, presently.*

**Ek bár, ek dafah** *once, one time.*

**Bárbár, bárhá** *often.*

**Báre** *once.*

**Bilfel** *immediately.*

**Parson** *two days ago.*

**Phir** *again.*

**Tá** *to, until.*

**Tab** *to then.*

**Tab talak** *till then, so long.*

**Tarson** *three days ago.*

**Tak, talak** *up to, until.*

**Wahín** *exactly then.*

**Jab, jiswaqt** *when, since.*

**Jab tak** *whilst.*

**Jab ká tab** *at the time when.*

**Jab kabhí** *whenever.*

**Jab na tab** *perpetually.*

**Jaldí, turt** *quickly, soon.*

**Jonhín** *exactly when.*

**Jyon jyon** *at what time.*

**Tyon tyon** *at that time.*

**Roz roz,** *daily.* [ing.

**Sawere, tarke** *early in the morn-*

**Shabá shab** *by night.*

**Fardá** *to-morrow.*

**Filfaur, filhál** *immediately.*

**Kab** *when ?*

**Kab tak** *how long ?*

**Kabse** *since when ?*

**Kabhí kabhí, kabhu** *some time, ever.*

**Kabhí na kabhí, gáh gáhe** *some time or other.*

**Kabhí nahín** *never.*

**Kal** *to-morrow, yesterday.*

**Waqt ba waqt** *from time to time.*

**Waqt be waqt** *constantly.*

**Waqt ná waqt** *occasionally.*

**Hargiz** *ever.*

**Haméshah, hamwárah, dam ba dam** *always.*

*Of Place.**Idhar hither.**Udhar thither.**Aur kahín somewhere else.**Bhítar, darún within.**Tahán there.**Tidhar thither.**Jidhar whither.**Jidhar tidhar, hither and thither.**Jahán where.**Jahán jahán wherever.**Jahán tahán here and there.**Jahán kahín wherever.**Dar kinár aside.**Zer below, under.**Sámhne, rú ba rú before.**Aláhidah apart, separately.**Aqab at the heel, behind.**Qabl before.**Kidhar whither?**Kidhar se whence?**Kahán where?**Kahán se whence.**Kahín somewhere.**Kahín nahín nowhere.**Kahín na kahín somewhere or other.**Wahán there.**Wahín exactly there.**Har kahín, hargáh every where.**Yahán here.**Yahín exactly here.**Yahán tak to this time or pitch.**Of Quality.**Achának, nágáh suddenly.**Aşlan by no means.**Aghlab most likely.**Aksar for the most part.**Albattah truly, indeed.**Algharz, alqissah in short.**Alag alag, judá judá separately.**Ahiste gently, slowly.**Aisá, waisá thus, so.**Bas enough.**Bale yes, right.**Bahut much.**Tale úpar upside down.**Jaz, aláwah besi des.**Jaisá, taisá as, so.**Jaisá taisá as well as.**Jaiseká taisá exactly the same.**Jyon, jon, jyonkar as.**Tyon, ton, tyonkar so.**Jyon ton, jon ton some how or other.**Chagúnah, kaif how?**Chanánchih so that, like as.**Hasb agreeable to.**Haqau, haqíqatau really.**Haq ná haq right or, wrong.*

<b>Khaṣúṣan</b> <i>particularly.</i>	<b>Kyon</b> <i>kar how ?</i>
<b>Khwáh nah khwáh</b> <i>willing or not.</i>	<b>Kyon nah ho</b> <i>why not ?</i>
<b>Ziyádah</b> <i>more.</i>	<b>Lábud</b> <i>necessarily.</i>
<b>Sach</b> <i>truly.</i>	<b>Lájarm</b> <i>undoubtedly.</i>
<b>Samet</b> <i>together with.</i>	<b>Másewá, máwará</b> <i>besides, moreover.</i>
<b>Sháyad</b> <i>perhaps.</i>	<b>Miṣlan</b> <i>for example.</i>
<b>Širf</b> <i>only.</i>	<b>Muft</b> <i>gratuitously.</i>
<b>Aqlan</b> <i>prudently.</i>	<b>Nipat</b> <i>very, only.</i>
<b>Gháliban</b> <i>chiefly, most likely.</i>	<b>Niháyat</b> <i>exceedingly.</i>
<b>Ghair, ba ghair</b> <i>besides, except.</i>	<b>Waghairah</b> <i>et cætera.</i>
<b>Faqat</b> <i>only, simply.</i>	<b>Wún</b> <i>in that manner.</i>
<b>Filjumlah</b> <i>upon the whole.</i>	<b>Yáne viz.</b> <i>namely.</i>
<b>Qaríb</b> <i>nearly, almost.</i>	<b>Yon, yon kar</b> <i>in this manner.</i>
<b>Kásh</b> <i>would that.</i>	<b>Yon nah yon</b> <i>in one way or other.</i>
<b>Kyon or kyún</b> <i>why?</i>	

### *Of Negation and Affirmation.*

<b>Mabádá</b> <i>lest, God forbid.</i>	<b>Hán, hún</b> <i>yes.</i>
<b>Mat</b> <i>do not.</i>	<b>Ho to ho</b> <i>it may be.</i>
<b>Muṭlaqaṇ</b> <i>not at all, entirely.</i>	<b>Ho nah ho</b> <i>it must be.</i>
<b>Na, nah, nahín, ná</b> <i>no, not.</i>	<b>Hí, í</b> <i>emphatic expletives.</i>

## (2) PREPOSITIONS.

Prepositions are of two kinds: those which govern the masculine, and those which govern the feminine possessive case.

These prepositions govern the masculine possessive case :

<b>Age</b> <i>before.</i>	<b>Báis</b> <i>by reason of.</i>
<b>Andar</b> <i>within.</i>	<b>Badal</b> <i>instead of.</i>
<b>U'par</b> <i>above.</i>	<b>Bidún</b> <i>without, except.</i>

**Barábar** *equal to, opposite to.*

**Baráe** *for.*

**Bád** *after.*

**Baghair** *without, except.*

**Bích** *in or among.*

**Pár** *over.*

**Pás** *by, near.*

**Píchhe** *behind.*

**Tale** *under, beneath.*

**Táin** *to.*

**Khárij** *without, outside.*

**Darmiyán** *between, among.*

**Sáth** *with.*

**Sámhne** *before.*

**Sabab** *by reason.*

**Sewá** *except.*

**Iwaz** *instead, for.*

**Qabl** *before.*

**Qarib** *near.*

**Kane** *near, with.*

**Gird** *round, around.*

**Liye** *for, on account of.*

**Máre** *through (in a bad sense.)*

**Muṭábiq** *conformable to.*

**Muwáfiq** *according to.*

**Mújib** *by means of.*

**Nazdík** *near.*

**Niche** *under, beneath.*

**Wáste** *for, on account of.*

**Háth** *in the power of.*

The preposition *nazdík near*, appears sometimes to be used in such a manner as to render it little more than an expletive to a foreigner; as, mere *nazdík ṣaláh yih hai near me the advice is this, or this is my advice.*

The following prepositions govern the feminine possessive case:

**Bábat** *respecting, concerning.*

**Badaulat** *by means of.* [of.

**Jihat** *on account of, on the side*

**Khátir** *for the sake of.*

**Taraḥ** *after the manner of.*

**Taraf** *towards.*

**Márifat** *by or through.*

**Nisbat** *relative to.*

Besides the above prepositions, the following Arabic and Persian prefixes are occasionally employed:

**Az** *from.*

**Illá** *except.*

**B, Ba, bah** *with, into.*

**Be** *without.*

**Bar** *on, in.*

**Baráe** *for.*

**Bin, biná, bilá** *without.*

**Dar** *in.*

**Alá** *upon.*

**An** *from.*

**Ind** *near.*

**Fi** *in.*

K according to.	Ma with.
L to, for.	Min from.

## (3) CONJUNCTIONS.

The conjunctions are divided by the Natives into various classes, but they are here enumerated without regard to such distinctions.

Az baskih <i>since, for as much as.</i>	Kih or ki <i>that, because, than,</i>
Agar <i>if.</i>	<i>or.</i>
Agarchih <i>although.</i>	Kyúnkih or kyonki <i>because.</i>
Ammá <i>but, moreover.</i>	Gokih <i>although.</i>
Aur, wa <i>and, also.</i>	Goyá <i>as if.</i>
Balkih <i>but.</i>	Lekin <i>but.</i>
Bhí <i>also, indeed.</i>	Magar <i>except, unless.</i>
Par <i>but, yet.</i>	Nahín <i>to, otherwise.</i>
Pas <i>then, therefore.</i>	Níz <i>also, likewise.</i>
To <i>then.</i>	War for wa agar <i>and if.</i>
Jabtak <i>until, while.</i>	Warnah <i>and if not, unless.</i>
Jo <i>if, when.</i>	Har-chand <i>although, wherever.</i>
Hálánkih <i>whereas, notwith-</i>	Ham <i>also, likewise.</i>
<i>standing.</i>	Hanoz <i>yet.</i>
Khwáh <i>either, or.</i>	Yá <i>or, either.</i>

The conjunction *kih*, in addition to its being employed in all the senses above stated, is also sometimes used as a relative pronoun; as, jo aṛiyat, kih ham ko pahunche hai, khátir men nah láon *let us not mind the trouble which has come upon us*; dáná wuh hai, kih kámse pahle anjám kár ko sochhe *he is a wise man, who before the commencement thinks of the end of his work.*

## (4) INTERJECTIONS.

The following are a few of the principal interjections :

Afsos, *Haif alas ! O sad !*

Ái, are, yá *O ! oh !*

Bápre *astonishing !*

Chakhe, chal chakhe *begone !*

Chhí chhí *fy, fy !*

Dúr *begone !*

Khabardár *have a care !*

Shábásh, áfrín *well done !*

Kyá khúb, kyá bát hai, wáh wáh  
*bravo !*

Lo lo ! *look !*

Marhabá *hail !*

Wá, wáe, wáwailá *wo !*

Wáe, háe, háe háe *alas !*

Hat *fy, begone !*

## CHAPTER VII.

*Of Derivative and Compound Words.*

## (1) OF NOUNS.

Derivative and compound nouns are principally those of agency, instrumentality, and locality; verbals, abstracts, and diminutives.

*Nouns of Agency.*

These are formed by adding *wálá* or *hárá* to the infinitive mood of verbs, or to nouns; as, *lakaṛhárá* a wood-cutter, *khánewálá* an eater, *sunnewálá* a hearer.

They are also formed by adding to nouns the following terminations:

Bán to dar a door,	darbán a door-keeper.
Báz to murgh a cock,	murghbáz a cock-fighter.
Bar to ráh a road,	ráhbar a guide.
Bardár to nishán a flag,	nishánbardár a standard bearer.
Band to nál a horse-shoe,	nálband a farrier.
Chí to ṭambúr a drum,	ṭambúrchí a drummer.
Dár to zamín land,	zamíndár a land-holder.
R to sóná gold,	sónár a goldsmith.
Kár to bad evil,	badkár an evil-doer.
Gar to saudá trade,	saudágar a merchant.
Gár to gunáh sin,	gunáhgár a sinner.
Go to darógh a lie,	daróghgo a liar.
Wár to ghát a wharf,	ghátwár a wharfinger.
Wán to gārí a cart,	gāríwán a carter.
Ṭ to dhob a washing,	dhobí a washerman.

*Instrumental Nouns.*

These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

An as <i>bel</i> to roll,	belan a <i>rolling pin</i> .
Ná as <i>ram</i> to play or sport,	ramná a <i>park</i> .
Ní as <i>katār</i> to clip,	katarní a <i>pair of scissors</i> .
U' as <i>jhāṛ</i> to sweep,	jhāṛú a <i>broom</i> .

They are also formed from nouns by affixing

Al as <i>ghaṛí</i> an hour,	ghaṛíál a <i>hour bell</i> .
Anah as <i>dast</i> the hand,	dastánah a <i>glove</i> .
Ak as <i>chashm</i> the eye,	chashmak <i>spectacles</i> .
Ah as <i>dast</i> the hand,	dastah a <i>handle</i> .

*Nouns of Locality.*

These are formed by uniting two nouns together ; as,

Abád a <i>city</i> ,	Haider,	Haiderábád a <i>city of Hyder</i> .
Bāṛí, wāṛí a <i>garden</i> ,	phul a <i>flower</i> ,	phulwāṛí a <i>flower garden</i> .
Púr a <i>city</i> ,	Ghází,	Gházípúr Gházípúr.
Khánah a <i>place</i> ,	báwarchí a <i>cook</i> ,	báwarchí khánah a <i>cook-room</i> .
Zár a <i>multitude</i> ,	lálah a <i>tulip</i> ,	lálahzár a <i>tulip-bed</i> .
Sál or sálá a <i>place</i> ,	ghorá a <i>horse</i> ,	ghorásál a <i>stable</i> .
Stán a <i>place</i> ,	qabr a <i>grave</i> ,	qabrstán a <i>burying ground</i> .
Shan a <i>place</i> ,	gul a <i>rose</i> ,	gulshan a <i>rose-bower</i> .
Gáh a <i>place</i> ,	árám rest,	árámgháh a <i>resting place</i> .



*Abstracts.*

Abstract nouns are formed chiefly from adjectives by affixing some termination to them ; as,

<i>A to garm warm,</i>	<i>garmá warm-weather.</i>
<i>Ta, tí to kam little,</i>	<i>kamtí deficiency.</i>
<i>Pa, pan, or paná to laṛká a child,</i>	<i>laṛkápan childhood.</i>
<i>S to mīthá sweet,</i>	<i>mīthás sweetness.</i>
<i>Gírí to saḁht hard,</i>	<i>saḁhtgírí extortion.</i>
<i>Gí to tázah fresh,</i>	<i>tázgí freshness.</i>
<i>N to únchá high,</i>	<i>únchán height.</i>
<i>Y to burá bad,</i>	<i>burái badness.</i>
<i>Haṭ to kaṛwá bitter,</i>	<i>kaṛwáhaṭ bitterness.</i>

To nouns *t* is frequently added to form abstracts as, *ádmí a man, ádmíyat humanity ; ḥukm a command, ḥukúmat dominion.*

Some abstracts are formed by a repetition of the word, with a slight alteration in the last ; as, *jhúṭh múṭh falsehood.*

*Verbals.*

Verbals are either the same as the verbal root ; as, *bol speech, cháh desire, &c. ;* or they are formed from it by adding other terminations ; as,

<i>A to kah speak,</i>	<i>kahá a saying.</i>
<i>Áí to bo sow,</i>	<i>boái a sowing.</i>
<i>Ap to mil mix,</i>	<i>miláp a mixing or union.</i>
<i>As to pí drink,</i>	<i>pías desire to drink, thirst.</i>
<i>An to lag apply,</i>	<i>lagán an applying.</i>
<i>Ish to dán know,</i>	<i>dánish knowledge.</i>
<i>An to jal burn,</i>	<i>jalan a burning.</i>

Wá to bhulá deceive,	bhuláwá a deception.
Wat to sajá prepare,	sajāwat preparation.
Áí to khel feed,	khelái a feeding.
Hat to balá call,	baláhat a calling.

The infinitives of the verbs are commonly employed as verbal nouns ; as, karná a doing, bolná a saying. Some are formed by doubling the perfect tense of the verb, and altering the last syllable ; as, kahákahí alteration, mārámārí scuffle, &c.

### *Diminutives.*

These are formed from other nouns, by adding to them various terminations ; as,

Á to betí a daughter,	biṭiyá a little daughter.
Chí or chah to deg a cauldron,	degchí a kettle.
Rí to palang a bedstead,	palangrī a small bedstead.
Ák to top a cannon,	topak a musket.
Wá to mard a man,	mardwá a poor wretch.
Oṭá or íṭá to harn a deer,	harnotá a fawn.
Ílá or íl to mor a peacock,	morílá a pea-chicken.
Ichah to bāgh a garden,	baghíchah a kitchen garden.

### (2) OF ADJECTIVES.

Derivative Adjectives are of two kinds, negative and positive. The negative ones are obtained, by prefixing to different words these terminations :

An to honá to be,	anhoná impossible.
Be to sabr patience,	besabr impatient.
Bad to nám a name,	badnám infamous.
Ghair to házir present,	ghairházir absent.
Khiláf to aql wisdom.	khiláf-aql foolish.

<b>Kam</b> to <i>baḡht</i> <i>fortune</i> ,	<b>kambakht</b> <i>unfortunate</i> .
<b>Lá</b> to <i>chārah</i> <i>help</i> ,	<b>lácharah</b> <i>helpless</i> .
<b>Ná</b> to <i>khúsh</i> <i>pleased</i> ,	<b>nákhúsh</b> <i>displeased</i> .

*Bá* prefixed does not negative the word ; as, *bá wafā* *faithful*.

The positive ones are formed by affixing the following terminations ; as,

<b>Ā</b> to <i>bhúkh</i> <i>hunger</i> ,	<b>bhúkhá</b> <i>hungry</i> .
<b>Anah</b> to <i>ṭifal</i> <i>a child</i> ,	<b>ṭifalānah</b> <i>childish</i> .
<b>Āwr</b> to <i>zor</i> <i>strength</i> ,	<b>zorāwar</b> <i>strong</i> .
<b>Band</b> to <i>hathyār</i> <i>arms</i> ,	<b>hathyārband</b> <i>armed</i> .
<b>Dār</b> to <i>wafā</i> <i>fidelity</i> ,	<b>wafādār</b> <i>faithful</i> .
<b>Zá</b> to <i>vilāyat</i> <i>foreign country</i> ,	<b>vilāyatzá</b> <i>foreign-born</i> .
<b>Sár</b> to <i>koh</i> <i>a mountain</i> ,	<b>kohsár</b> <i>mountainous</i> .
<b>Gír</b> to <i>dil</i> <i>the heart</i> ,	<b>dilgír</b> <i>grieved</i> .
<b>Gín</b> to <i>gham</i> <i>sorrow</i> ,	<b>ghamgín</b> <i>sorrowful</i> .
<b>Lá</b> or <b>lo</b> to <i>pichhá</i> <i>behind</i> ,	<b>pichhlá</b> <i>hindermost</i> .
<b>Mand</b> to <i>dawlat</i> <i>wealth</i> ,	<b>dawlatmand</b> <i>wealthy</i> .
<b>Ná</b> to <i>do</i> <i>two</i> ,	<b>duná</b> <i>double</i> .
<b>Nák</b> to <i>hawl</i> <i>terror</i> ,	<b>hawlnák</b> <i>terrible</i> .
<b>U'</b> to <i>didár</i> <i>view</i> ,	<b>didárú</b> <i>sightly</i> .
<b>Wár</b> to <i>sog</i> <i>grief</i> ,	<b>sogwár</b> <i>grievous</i> .
<b>War</b> to <i>nám</i> <i>name</i> ,	<b>námwar</b> <i>renowned</i> .
<b>Ah</b> to <i>dosál</i> <i>two years</i> ,	<b>dosálah</b> <i>biennial</i> .
<b>Ī</b> to <i>bázár</i> <i>a market</i> ,	<b>bázarí</b> <i>of the market</i> .
<b>Iyá, iyára, or tiá</b> to <i>bakherá</i> <i>contention</i> ,	<b>bakheriyá</b> <i>contentious</i> .
<b>El</b> or <b>elá</b> to <i>dant</i> <i>tooth</i> ,	<b>dantel</b> <i>tusked</i> .
<b>In, inah</b> or <b>yánah</b> to <i>chob</i> <i>wood</i> ,	<b>chobín</b> <i>wooden</i> .

*Fám* and *gún* are added to words to denote colour ; as, *záfranfám* *saffron-coloured*, *nílgún* *blue-coloured*. *Koná* and *goshah* are added to numerals, to express the figure of things ; as, *chaukoná* *quadrangular*, *sháshgo-*

shah *hexagonal*, &c. *Wash* and *wár* are added to express likeness ; as, *barq wash like lightning*, *mardánah wár like brave men*.

In addition to the compounds included in the foregoing sections, there are various other compound nouns and adjectives, which are formed chiefly by the union of two nouns, or of a noun and adjective ; as,

Mál <i>wealth</i> ,	zámin <i>security</i> ,	málzámin <i>a bail</i> .
Qalam <i>a pen</i> ,	dán <i>a container</i> ,	qalamdán <i>a pen case</i> .
Shutar <i>a camel</i> ,	qatár <i>a row</i> ,	shutarqatár <i>a camel herd</i> .
Ḳhiyál <i>fancy</i> ,	bátíl <i>vain</i> ,	ḳhiyálbátíl <i>whim</i> .
Palang <i>a bed</i> ,	posh <i>covering</i> ,	palangposh <i>a counterpane</i> .
Ḳhátir <i>the heart</i> ,	jamá <i>collection</i> ,	ḳhátirjamá <i>collected, tranquil</i> .
Dil <i>the heart</i> ,	chor <i>a thief</i> ,	dilchor <i>inattention</i> .
Mál <i>wealth</i> ,	mast <i>drunk</i> ,	málmast <i>purseproud</i> .
Suḳhan <i>a word</i> ,	ras <i>arriving at</i> ,	suḳhanras <i>eloquent</i> .
Ḳhúsh <i>pleasing</i> ,	taqrír <i>oration</i> ,	ḳhúsh taqrír <i>eloquent</i> .

To compound nouns a participial adjective is sometimes added, and the word formed by it may be considered as an adjective, or as a denominative noun ; thus, *mál mardam ḳhor eating the property of another man*, or *one who borrows and never pays*.

### (3) OF VERBS.

Derivative verbs are formed from nouns, adjectives, and other verbs ; as,

Bahaṣ <i>argumentation</i> ,	bahaṣná <i>to dispute</i> .
Thuk <i>spittle</i> ,	thukná <i>to spit</i> .
Samajh <i>understanding</i> ,	samajhná <i>to understand</i> .

<b>Tars</b> <i>mercy,</i>	<b>tarasná</b> <i>to long ; to pity.</i>
<b>Jurná</b> <i>to be joined,</i>	<b>jorná</b> <i>to join.</i>
<b>Katná</b> <i>to be cut,</i>	<b>kátná</b> <i>to cut.</i>
<b>Bandhná</b> <i>to be bound,</i>	<b>bándhná</b> <i>to bind.</i>

The most useful class of derivatives are those denominated causals: they are formed by adding á to the verbal root; as,

<b>Bolná</b> <i>to speak,</i>	<b>boláná</b> <i>to call.</i>
<b>Daurná</b> <i>to run,</i>	<b>dauráná</b> <i>to make run.</i>
<b>Sunná</b> <i>to hear,</i>	<b>sunmáná</b> <i>to cause to hear.</i>
<b>Chamakná</b> <i>to shine,</i>	<b>chamkáná</b> <i>to make to glitter.</i>
<b>Samajhná</b> <i>to understand,</i>	<b>samjháná</b> <i>to cause to understand.</i>
<b>Latákná</b> <i>to hang up,</i>	<b>latkáná,</b> <i>to make hang.</i>

Roots ending with a long vowel take *lá* and shorten the vowel ; as,

<b>Kháná</b> <i>to eat,</i>	<b>khíláná</b> <i>to feed.</i>
<b>Dená</b> <i>to give,</i>	<b>diláná</b> <i>to cause to give.</i>
<b>Dhoná</b> <i>to wash,</i>	<b>dhuláná</b> <i>to make wash.</i>
<b>Roná</b> <i>to weep,</i>	<b>ruláná</b> <i>to make weep.</i>

**Kahná** *to speak,* makes **kahláná** *to be spoken or called.*

Sometimes *lá* is changed to *al*, and in neuter verbs *wá* is occasionally inserted, to give the verb an additional meaning; as, **paithná** *to enter,* **paithálná** *to cause to enter ;* **jalná** *to be hot,* **jaláná** *to burn,* **jalwáná** *to cause to burn.*

From the above examples it will readily be perceived, that monosyllables become dissyllables when made causals, and that dissyllables remain such by dropping the (') or last vowel of the verbal root when *á* is added.

**A** is the inflexion most commonly used in the formation of causal verbs : *lá* and *wá* seem to be substituted chiefly for the sake of euphony.

Compound verbs are of various kinds ; the following are the principal ones. When the compound is formed, only the last part of it admits of conjugation, and this is the same as in simple verbs.

### 1. NOMINALS.

These are formed by uniting with the verb a noun or adjective ; as, *bát karná to converse*, *mol lená to purchase*, *chhotá karná to shorten*. Ex. *Usne bahut burá kám kiyá hai, he has done a very bad thing.*

### 2. INTENSITIVES.

These are obtained by uniting one verb with the root of another ; as, *khá jáná to eat up*, *ho jáná to become*, *már dálná to destroy totally*, *gir parná to fall down*. Ex. *Wuh háthí par se gir pará he fell from off the elephant.*

### 3. POTENTIALS.

These are formed by adding *sakná to be able*, to a verbal root, or to the infinitive mood of the verb ; as, *khá sakná or kháne sakná to be able to eat*, *chal sakná to be able to walk*. Ex. *Main áj kuchh khá nahín saktá I cannot eat any thing to-day.*

### 4. COMPLETIVES.

These add *chukná to be finished*, to a verbal root ; as, *khá chukná to finish eating*, *pí chukná to finish drinking*, *kah chukná to finish speaking*. Ex. *Wuh kháná khá chuká hai, he has finished his dinner.*

## 5. DESIDERATIVES.

These are formed by adding the verb *cháhná to desire*, to the past participle of another verb ; as, *likhá cháhná to wish to write*, *jáyá cháhná, to desire to go*, *mará cháhná, to desire to die*. In compounds, *jáyá* and *mará* are employed, instead of the irregular forms *gayá* and *múá*. Ex. *Wuh tumháre pás jáyá cháhtá hai, he desires, or is upon the point of going to you.*

## 6. FREQUENTATIVES.

These add *karná to do*, to the past participle of another verb, and generally signify the habit of doing a thing ; as, *áyá karná, to make a practice of coming*, *jáyá karná, to make a practice of going*, *chaukí kiyá karná, to make a practice of watching*. Ex. *Wuh hame-shah mere pás áyá kartá hai, he is constantly coming to me.*

Sometimes another verb is employed instead of *karná to do* ; as, *is kám men khub támmul kiyá cháhiye, we must think seriously on this subject.*

## 7. CONTINUATIVES.

These are formed by adding *jáná to go* and *rahná to remain*, to the present participle of another verb ; as, *rotá jáná, to continue weeping*, *parhtá rahná, to continue reading*. Ex. *Aurat qabristán men rotí játí thí, the woman was going to the burying-ground, weeping.*

## 8. STATISTICALS.

These prefix the inflected form of the present participle to another verb ; as, *rote daurná, to run weeping*,

i. e. in a weeping condition. Ex. Wuh warqon ko ultate jātā hai, *he is doing nothing but turning over the leaves.*

### 9. REITERATIVES.

These are a repetition of the same verb, with some trifling alteration in the last: they are an exception to the general rule, being conjugated alike in both parts; as, bolnā chālnā, *to converse*, dekhnā bhālnā, *to see*. Ex. Wuh apnā hisāb dekhtā paṛhtā hai, *he is examining his accounts.*

### 10. DOUBLE COMPOUNDS.

These are formed by adding to two verbal roots the verb karuā *to do*; as, khā pī karnā, *to eat and drink*. Ex. Wuh nahā dhokar āyā, *he having bathed and washed himself, came.*

What are called Inceptives, Permissives, Acquisitives, &c. are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other in the infinitive mood; as, síkhne lagā, *he began to learn*, jāne diyā, *he gave permission to go*, jāne pāyā, *he obtained permission to go.*



# APPENDIX.



## (1.) SPECIMEN OF PARSING.

Do auraten ek larke ke wáste ápas men jhagrá kartí thín, aur gawáh nahín rakhtín. Donon qázi ke pás gaín, aur inṣáf cháhín. Qázi ne jallád ko buláyá, aur farmáyá, ki Is larke ke do tukre kar, ek ek donon ko de. Ek aurat yih bát sunte hí chup ho rahí, dusrí ne fariyád shurú kí, ki mere larke ke do tukre mat kar, larke ko main nahín cháhtí hún. Qázi ko yaqín húa, ki larke kí má yihí hai, larke ko use supard kiyá, aur dusrí ko koré már ke nikál diyá.

Do *two*, a numerical adjective, agreeing with the noun following.

See p. 22.

Auraten *women*, a common noun of the second declension, feminine gender, third person plural, nominative case to the verb jhagrá kartí thín. It might have been in the singular number.

See p. 14.

Ek *one*, a numerical adjective, agreeing with the following noun.

See p. 22.

Larke ke *child*, a common noun of the first declension, masculine gender, third person singular, possessive case. See p. 15.

Wáste *for*, a preposition, governing the masculine possessive case.

See p. 62.

Ápas men *between themselves*, a reciprocal pronoun, locative case.

See p. 26.

Jhagrá kartí thín *were quarrelling*, a compound verb, from jhagrá karná, indicative mood, imperfect tense, third person plural, agreeing with the nominative case auraten. See p. 55.

Aur *and*, conjunction, coupling the preceding verb with the following one. See p. 19.

Gawáh *evidence*, a common noun of the first declension, masculine gender, third person singular, objective case, governed by the verb following. See p. 18.

**Nahín** *not*, an adverb of negation. See p. 61.

**Rakhtín** *did place or give*, a regular transitive verb, active voice, indicative mood, imperfect tense (*thín* being understood), third person plural, agreeing with the nominative case *auraten*. See p. 55.

**Dono** *both*, an adjective pronoun of the indefinite kind, agreeing with *auraten* understood, nominative case to the verb *gaín*.

**Qází** *ke the judge*, a common noun of the first declension, singular number, possessive case, governed by the postposition *pás*. See p. 15.

**Pás** *to*, a preposition governing the masculine possessive case. See p. 62.

**Gáín** *went*, an irregular intransitive verb, of the indicative mood, perfect tense, third person plural, feminine gender, agreeing with the nominative case *dono*. See p. 55.

**Aur** *and*, a copulative conjunction, connecting the preceding verb with the one following.

**Inśáf** *justice*, a common noun of the first declension, objective case, governed by the verb following. See p. 18.

**Cháhín** *desired or demanded*, a regular transitive verb, active voice, indicative mood, perfect tense, third person plural, feminine gender, agreeing with the nominative case *dono*. See p. 55.

**Qází** *ne by the judge*, a common noun, &c. of the instrumental case, governed by the following verb. See p. 17.

**Jallád** *ko to the executioner*, a common noun of the first declension dative case, governed by the following verb. See p. 17 and 18.

**Buláyá** *it was called*, a causal verb, from *bolná* *to speak*, indicative mood, perfect tense, third person singular, masculine, used impersonally. See p. 17.

**Aur** *and*, a conjunction, coupling the preceding with the following verb.

**Farmáyá** *commanded*, a regular transitive verb, indicative mood, &c. like the preceding verb.

**Ki**, a connective conjunction: in such cases as the present, idiomatical in its use, and incapable of being rendered into English, so as to correspond with the other words in the sentence.

Is *this*, an adjective pronoun of the demonstrative kind, agreeing with the following noun. See p. 30.

Larke ke *child*, a common noun of the first declension, possessive case, governed by the following noun. See p. 15.

Do *two*, a numerical adjective, agreeing with the noun that follows.

Tukre *parts*, a common noun of the first declension, plural number, objective case, governed by the verb kar. See pp. 57, and 18.

Kar *make*, an irregular verb transitive, imperative mood, common form, second person singular, agreeing with the nom. case *tú* understood. See p. 55. Or it may be considered as the past indefinite participle in this place.

Ek ek *one*, a numerical adjective used distributively, (see p. 23,) the objective case, governed by the verb de. See p. 18.

Dono ko *to both*, an adjective pronoun of the indefinite kind, dative case, governed by the succeeding verb.

De *give*, a regular transitive verb, imperative mood, common form, second person singular, agreeing with the nominative case *tú* understood. See p. 55.

Ek *one*, a numerical adjective, agreeing with *aurat*.

Aurat *woman*, a common noun of the second declension, singular number, and nominative case to the verb ho rahí.

Yih *this*, an adjective pronoun of the demonstrative kind, agreeing with *bát*. See p. 30.

Bát *word*, a common noun of the second declension, singular number, objective case, governed by the participle sunte. p. 57.

Sunte *hearing*, the present inflected participle, from the verb sunná *to hear*, agreeing with *aurat*. See p. 54.

Hí, an emphatic particle. When connected with a participle, it may be rendered by *upon* ; as here, yih sunte hí *upon hearing this*.

Chup *silent*, an adjective, agreeing with *aurat*.

Ho rahí *remained*, a compound verb, intransitive, indicative mood, perfect tense, third person singular, feminine gender, agreeing with the nominative *aurat*. See p. 55.

Dusrí ne *by the other*, an adjective pronoun of the indefinite kind, singular number, instrumental case, governed by the verb shurú kí. See p. 17.

Fariyád *a complaint*, a common noun of the second declension, nominative case to the verb shurú kí.

Shurú kí *was commenced*, a compound verb, active voice, indicative mood, perfect tense, third person, singular number, feminine gender; and agrees with the nominative case fariyád. See p. 55.

Ki, a connective conjunction as before.

Khudá ke *for God's*, a common noun of the first declension, possessive case, governed by liye. See p. 10. and 15.

Liye *sake*, a preposition, governing the masculine possessive case. See p. 62.

Mere *my*, a personal pronoun, possessive case, used adjectively, and agreeing with the noun larke ke.

Larke ke *child*, as before.

Do tukre *two parts*, as before.

Mat *do not*, an adverb of negation, always connected with the imperative. See p. 51.

Kar *make*, as before. The imperative in this place, from karná *to make* or *do*.

Larke ko *the child*, a common noun of the first declension, objective case, governed by the verb following. See p. 57.

Main *I*, a personal pronoun, first person singular, nominative to the following verb.

Nahín *not*, adverb of negation. See p. 51.

Cháhtí hun *do desire*, a regular transitive verb, active voice, indicative mood, present definite tense, first person singular, and agrees with the nominative case main. See p. 55.

Qāzī ko *to the judge*, a common noun of the first declension, dative case, governed by the verb huá. See p. 57.

Yaqín *certainty*, a common noun of the first declension, nominative to the verb huá.

Huá *was*, an intransitive verb, indicative mood, perfect tense, third person singular, and agrees with its nominative case yaqín. See p. 55.

**Ki**, a connective conjunction, as before.

**Larke kí *child's***, a common noun as before, possessive case, governed by **má**. See p. 16.

**Má *mother***, a common noun of the second declension, nominative case to the verb **hai**.

**Yihí *this***, an adjective pronoun of the demonstrative kind, with the emphatic particle **í** affixed, agreeing with the noun **má**. See p. 30.

**Hai *is***, an intransitive verb, indicative mood, present tense, third person singular, agreeing with the nominative case **má**. See p. 55.

**Larke ko *the child***, as before : here the objective case, governed by the verb **supard kiyá**. See p. 18.

**Use *to her***, a personal pronoun, third person singular, dative case, governed by the succeeding verb.

**Supard kiyá *was delivered***, a compound verb, active voice, indicative mood, perfect tense, third person singular, used impersonally. See p. 17.

**Aur *and***, a copulative conjunction, coupling the preceding with the following verb.

**Dusrí ko *the other***, an adjective pronoun of the indefinite kind, objective case, governed by the following verb. See p. 17.

**Korē *with a whip***, a common noun of the first declension, used elliptically for **korē se**, governed by the participle following. See p. 19.

**Már ke *having beaten***, a past indefinite participle, agreeing with the instrumental case **us ne**, understood.

**Nikál diyá *was dismissed***, a compound verb, active voice, indicative mood, perfect tense, third person singular, used impersonally, like the preceding. See p. 17.

## (2.) GRAMMATICAL TERMS,

IN THE ORDER OF THE PARTS OF SPEECH.

## ŞARF O NAHO, GRAMMAR, OR ETYMOLOGY AND SYNTAX.

Rasm ulḵaṭorimlâ <i>orthography.</i>	Gḥair munṣarif <i>undeclined.</i>
Hurúf i taḥajjî, or alif be <i>the alphabet.</i>	Mubnî <i>a word that does not change, as page 9.</i>
Ḥarf <i>a letter.</i>	Jins <i>gender.</i>
Irâb, or ḥarf i ḥarakat <i>a short vowel.</i>	Tazkîr <i>masculine gender.</i>
Ḥarf i illat <i>a long vowel.</i>	Táníṣ <i>feminine gender.</i>
Mutaḥarrik <i>movable.</i>	Muzakkir <i>of the masculine gender.</i>
Sákin <i>quiescent.</i>	Muwannaṣ <i>of the feminine gender.</i>
Ḥarf i saḥîḥ <i>a consonant.</i>	Ṣiḡḡah <i>number.</i>
Gḥunnah <i>a nasal.</i>	Taşniyah <i>dual.</i>
Maḥraj, or talaffuz <i>pronunciation.</i>	Mufrid, or wáḥid <i>singular number.</i>
Taḥsîn talaffuz <i>euphony.</i>	Jamaḡ <i>plural number.</i>
Irâb ḥarkát <i>orthographical marks, as a i u.</i>	Ḥálat <i>case.</i>
Ḥaṣaf <i>apocope or elision.</i>	Fáil <i>nominative or instrumental case.</i>
Tauvín <i>nunation, or the use of " "</i>	Ḥálat i izáfat <i>a genitive case.</i>
Kalimah <i>part of speech.</i>	Muzáf <i>the governor of the genitive case.</i>
Tárif, or ḥarf i mârifah <i>an article, or any definite word that serves its place.</i>	Muzáf ilaiyah <i>the genitive case.</i>
Ism <i>a noun.</i>	Ḥálat i mafúl <i>the dative, objective, ablative, and locative cases, or</i>
Mauṣúf <i>a noun with an adjective.</i>	Mafúl ilá jalah <i>the dative.</i>
Taşríf <i>declension.</i>	Mafúl bih <i>the accusative.</i>
Munṣarif <i>declined or inflected.</i>	Mafúl mäh <i>the ablative.</i>

Nidá *the vocative case.*

Munádí *of the vocative case.*

Alámat *signs of a case, &c. as*  
ká *the sign of the genitive.*

Mátúf *alaih the noun connect-*  
*ing others with it.*

Mátúf *the noun or nouns con-*  
*nected.*

Ism i sifāt *an adjective.*

Ism i ādad *a numeral adjective.*

Śighah tafsīl *comparative de-*  
*gree.*

Śighah mubālighah *superlative*  
*degree.*

Zamír *a personal pronoun.*

Mushtarik *common pronoun,*  
*i. e. masculine or feminine ;*  
*as, I, thou, &c.*

Ism i mauṣūl *a relative pro-*  
*noun.*

Śilih mauṣūl *a correlative pro-*  
*noun.*

Ism istifhām *an interrogative*  
*pronoun.*

Ism ishārah *a demonstrative*  
*pronoun.*

Ism ishārah qarīb *the proximate*  
*demonstrative ; as, yih this.*

Ism ishārah baīd *the remote, as*  
*wuh that.*

Nakrah *or ism i tankīr an in-*  
*definite pronoun.*

Fel *a verb.*

Fel i mutāddī *verb transitive.*

Fel i lāzimī *a verb intransitive.*

Mutāddī bad o mafūl *a causal*  
*verb with two objective cases.*

Mutāddī basih mafūl *a verb*  
*with three objective cases.*

Rābiṭah zamānī *an auxiliary.*

Bāqiyāsī *or bāqāidah regular.*

Samāʾ *irregular.*

Nāqis *defective.*

Manafī *negative, or with a*  
*negative.*

Taṣrīf *conjugation.*

Śighah voice, mood.

Śighah mārūf *active voice.*

Śighah majhūl *passive voice.*

Zamān *tense.*

Zamān i hāl *present tense, and*  
*present definite.*

Māzī istimrārī *the imperfect*  
*tense.*

Māzī *past tense.*

Māzī muṭlaq *the imperfect.*

Māzī qarīb *the perfect definite.*

Māzī baīd *the pluperfect.*

Mustaqbil *the futures.*

Amr *the imperative mood.*

Amr tāzīmī *the respectful im-*  
*perative.*

Muzārī *the potential mood,*  
*present tense.*

Shartī *the subjunctive mood.*

Maṣdar *the infinitive mood.*

Ismihāliyah *present participles.*

Ism i mafūl *perfect participle.*

**Ism i mātūf** *past indefinite participle.*

**Mutakallim** *first person.*

**Mukhātib hāzir** *second person.*

**Ghāib** *third person.*

**Mutakallim wāhid** *1st person singular.*

**Mutakallim jamā** *1st person plural.*

**Mukhātib wāhid** *2nd person singular.*

**Mukhātib jamā** *2nd person plural.*

**Ghāib wāhid** *3rd person singular.*

**Ghāib jamā** *3rd person plural.*

**Fā kalimah** *the first syllable, or antepenultimate of the verb.*

**Āin kalimah** *the second or penultimate.*

**Lām kalimah** *the third or final, as seen in the word fel.*

**Aṣal** *origin or root.*

**Ishtiqaq** *derivation.*

**Mansūb o mushtaqqaḥ** *derived from.*

**Basīṭ** *simple or primitive.*

**Murakkab** *compound.*

**Ism i fāil** *noun of agency.*

**Ism i ālah** *noun of instrumentality.*

**Ism i makān** *noun of place.*

**Ism i ṣifat** *abstract or concrete noun.*

**Ism i maṣdar** *verbal noun.*

**Ism i taṣghīr** *diminutive noun.*

**Zarf indeclinable** *word, adverb.*

**Tamez** *adverb of quality.*

**Zarf i zamān** *adverb of time.*

**Zarf i makān** *adverb of place.*

**Zarf i tarāḥ** *adverb of manner.*

**Zarf i ijāb** *adverb of affirmation.*

**Nafī or zarf i nahī** *adverb of negation.*

**Ḥarf i mānawī** *a postposition.*

**Ḥarf i aṭf** *a copulative conjunction.*

**Ḥarf i tardīd** *a disjunctive conjunction.*

**Ḥarf i bayān** *an explanatory conjunction.*

**Ḥarf i sharṭ** *a conditional conjunction.*

**Ḥarf i jazā** *a consequential conjunction.*

**Ḥarf i nidā** *an interjection.*

**Takiyah i kalām** *an expletive.*

**Zabt** *construction.*

**Zābiṭah qānun qāidah** *rule.*

**Be qāidah** *ungrammatical.*

**Muhāvīrah iṣṭilāḥ** *idiom.*

**Malfuz mazkūr** *expressed.*

**Muqaddar muzmir** *understood.*

**Muḥzūf** *omitted.*

**Tákíd** *emphasis.*

**Takídí** *emphatic.*

**Maḥdúd** *limited, defined.*

**Ghair maḥdúd** *unlimited, undefined.*



## (3.) DAYS OF THE WEEK.

Etwár *Sunday.*Pír *Monday.*Mangal *Tuesday.*Budh *Wednesday.*Jumārát *Thursday.*Jumá *Friday.*Saníchar *Saturday.*

## (4.) MONTHS OF THE YEAR.

Bhaisák *April,* (beginning  
from the 10th\*: so the rest.)

Jeth *May.*Asárh *June.*Sáwan *July.*Bhádon *August.*Asin, or Kúár *September.*Kátik, kártik *October.*Aghan *November.*Pús *December.*Mágh *January.*Phágan, or Phálgan *February.*Chait *March.*

\* When the sun enters the first degree of Aries, allowing for the precession of the equinoxes.



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PART II.

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**A VOCABULARY.**

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# PART II.

## A VOCABULARY.

### CHAPTER I. OF NOUNS.

#### 1. NOUNS REGULARLY MASCULINE AND FEMININE, OCCURRING IN THE READING LESSONS\*.

A. Abábíl, <i>a swallow.</i>	A. Ajáib, <i>wonders.</i>
A. Abdál, <i>a devotee.</i>	A. Aḵhirat, <i>a future state.</i>
P. Ab-dár, <i>a water-keeper.</i>	P. Aláish, <i>contamination.</i>
A. A'bid, <i>a worshipper.</i>	A. A'lam, <i>the world ; people.</i>
H. Achár, <i>pickles.</i>	A. Aḡmal, <i>action, work.</i>
A. Adab, <i>politeness.</i>	A. Amánat, <i>deposit ; faith.</i>
A. Adam, <i>non-existence.</i>	P. Amboh, <i>a crowd.</i>
A. Aḡdat, <i>habit.</i>	P. Amezish, <i>mixture.</i>
A. Aḡdl, <i>justice, equity.</i>	A. Amír, <i>a nobleman.</i>
A. Aḡfat, <i>misfortune.</i>	A. A'mm, <i>the vulgar ; pl.</i>
P. Aḡtáb, <i>the sun.</i>	áwám.
P. Aḡtábah, <i>an ewer.</i>	s. Anáj, <i>grain.</i>
A. Aḡfú, <i>forgiveness.</i>	s. Andá, <i>an egg.</i>
H. Aḡarí, <i>the forepart.</i>	P. Andáz, <i>guess.</i>
A. Aḡhad, <i>compact ; promise ; tune.</i>	s. Andherí, <i>darkness.</i>
A. Aḡhl, <i>people.</i>	H. Angúr, <i>a grape.</i>
A. Aḡhwál, <i>state, condition.</i>	s. Angúthí, <i>a finger ring.</i>
A. Aḡish, <i>pleasure.</i>	A. Anqá, <i>the chief of birds.</i>
	H. Ará, <i>a saw.</i>

\* All nouns in this list, that are not regularly feminine by the rules given at page 12 and 13, are masculine.

- P. **Kráish**, *embellishment*.  
 P. **Kráim**, *ease, health*.  
 A. **Arbáb**, *lord*.  
 A. **Aşá**, *a stick*.  
 P. **Asáish**, *rest*.  
 A. **Aşar**, *sign ; effect*.  
 A. **Asbáb**, *goods, apparatus*.  
 P. **Ashiyánah**, *bird's nest*.  
 A. **Aşl**, *origin ; capital*.  
 P. **Asmán**, *heaven*.  
 S. **Asrá**, *hope*.  
 P. **Astánah**, *a threshold*.  
 P. **Atash**, *fire*.  
 A. **Aţir**, *perfumer*.  
 A. **Aţlas**, *satin*.  
 A. **Aţţár**, *a perfume*.  
 A. **A'yán**, *grandeess*.  
 A. **Ażab**, *punishment*.  
 P. **Azhdahá**, *a large snake*.  
 A. **Ażiyat**, *oppression ; distress*.  
 A. **Ażo**, *a joint, member*.  
 P. **Bachchah**, *a child*.  
 S. **Bádah**, *wine*.  
 P. **Bádal**, *a cloud*.  
 A. **Badan**, *the body*.  
 P. **Bádbán**, *a sail*.  
 A. **Baddal**, *a cloud*.  
 A. **Badlá**, *exchange, retaliation*.  
 A. **Badlí**, *cloudiness ; a substitute*.  
 A. **Badrah**, *a bag of money*.  
 P. **Bádsháh**, *a king*.  
 P. **Bádsháhat**, *a kingdom*.  
 P. **Bágh**, *a garden*.  
 A. **Bagháwat**, *rebellion*.  
 P. **Bágh-bán**, *a gardener*.  
 H. **Baglá**, *a heron*.  
 A. **Bahá**, *price*.  
 A. **Baháim**, *beasts*.  
 H. **Bahaliya**, *a huntsman*.  
 P. **Bahrah** ; *property, share ; gain*.  
 S. **Bail**, *bullock*.  
 A. **Báis**, *cause, reason*.  
 S. **Bakrí**, *a goat*.  
 S. **Bál**, *hair ; a child*.  
 S. **Bál-bachchah**, *children*.  
 P. **Bandagí**, *service*.  
 S. **Bandar**, *a monkey*.  
 A. **Baní-ádam**, *men*.  
 S. **Báp**, *a father*.  
 A. **Báqir-kháni**, *cake mixed with butter and milk*.  
 A. **Baqqál**, *a grain merchant*.  
 S. **Barí**, *a dish of pulse*.  
 P. **Báriám**, *public audience*.  
 P. **Barkhást**, *removing from office*.  
 S. **Barsát**, *the rainy season*.  
 P. **Bartarí**, *excellence*.  
 H. **Básan**, *a bason*.  
 Baserá, *a bird's roosting*.  
 A. **Bashar**, *man*.  
 A. **Bashriyat**, *humanity*.  
 S. **Bastí**, *a village*.  
 S. **Bát**, *word, speech*.  
 A. **Bat**, *a goose, a duck*.  
 H. **Bat**, *tripe ; twist ; wrinkle*.

- P.** Bayábán, *a desert.*  
**P.** Báz, *a hawk.*  
**P.** Bázi, *play, sport.*  
**P.** Bázú, *the arm.*  
**H.** Berí, *a chain for the leg.*  
**S.** Bhái, *a brother.*  
**S.** Bhed, *a secret; secrecy.*  
**H.** Bheriyá, *a wolf.*  
**H.** Bichchhoná, *a bed.*  
**S.** Bichchhú, *a scorpion.*  
**A.** Bidat, *violence, oppression.*  
**H.** Bigár, *quarrel.*  
**P.** Bihisht, *heaven.*  
**H.** Bijlí, *lightning.*  
**S.** Billá, *a he-cat.*  
**S.** Billí, *a she-cat.*  
**H.** Birní, *a wasp.*  
**A.** Buhtán, *calumny.*  
**P.** Burání, *a dish of the egg-plant fruit fried in sour milk.*  
**H.** Burhápá, *old age.*  
**P.** Buzúrgí, *greatness.*  
**H.** Byorá, *account, history.*  
**H.** Chahchahá, *song of a bird.*  
**S.** Chakkí, *a mill-stone.*  
**S.** Chalan, *habit, use.*  
**H.** Chamak, *glitter.*  
**P.** Chaman, *a parterre.*  
**S.** Chamrá, *leather.*  
**S.** Chándní, *moon-light.*  
**P.** Charágáh, *pasturage.*  
**S.** Charchá, *relation of past events.*

- P.** Cháshní, *flavour of sweet and sour.*  
**H. P.** Chauráhá, *a cross-road.*  
**H.** Chená, *millet.*  
**S.** Chhat, *a roof.*  
**S.** Chhed, *a hole, rent.*  
**S.** Chhurá, *a large knife.*  
**S.** Chhurí, *a knife.*  
**S.** Chítá, *a leopard.*  
**S.** Chonch, *a beak, bill.*  
**S.** Chorí, *theft.*  
**H.** Chot, *a hurt.*  
**H.** Chottá, *a thief.*  
**P.** Chughal-khor, *tale-bearer.*  
**P.** Chughlí, *tale-bearing.*  
**H.** Chyuntí, *ant.*  
**P.** Dád-khwáh, *a plaintiff.*  
**P.** Dálán, *a hall.*  
**A.** Dalíl, *proof; pl. daláíl.*  
**P.** Dám, *net, snare.*  
**P.** Dáman, *skirt.*  
**P.** Dánái, *wisdom.*  
**H.** Dank, *sting of scorpion, &c.*  
**H.** Dar, *fear.*  
**P.** Dar, *a door.*  
**A.** Dár, *a dwelling, fixed abode.*  
**P.** Dard, *pain.*  
**P.** Daregh, *sorrow, a sigh.*  
**S.** Dárhí, *a beard.*  
**P.** Darogh, *a lie.*  
**A.** Dár-ul-maqám, *dwelling place; grave.*

- A. Dár-ul-mattaqín, *abode of the good ; heaven.*  
 A. Dár-ul-qarâr, *the grave.*  
 P. Darwâzah, *a door.*  
 P. Daryâ, *a river.*  
 P. Darzî, *a tailor.*  
 H. Daul or dîl, *or both, shape ; mode.*  
 P. Dastar-khwân, *a table-cloth.*  
 P. Dastûr, *custom.*  
 P. Dastûrî, *perquisites.*  
 A. Daulat, *wealth.*  
 A. Daurân, *time ; fortune.*  
 A. Dâwâ, *claim ; law-suit.*  
 P. Dewânagî, *madness.*  
 - S. Dhâl, *a shield.*  
 - H. Dhar, *the body.*  
 H. Dhokhá, *deceit.*  
 H. Dhúp, *sun-shine.*  
 A. Dijlah, *a lake ; the Tigris.*  
 P. Dil, *heart.*  
 P. Dil-jamáî, *ease of mind.*  
 P. Dil-nawázî, *blandishment.*  
 A. Dimágh, *the brain ; pride.*  
 S. Din, *a day.*  
 P. Dínár, *a coin, a ducat.*  
 P. Díwâr or dewâl, *a wall.*  
 - H. Dol, *bucket.*  
 - H. Doriyâ, *striped muslin.*  
 P. Dozakh, *hell.*  
 S. Dúdh, *milk.*  
 A. Dúr, *a pearl.*  
 P. Durustí, *rectification.*
- S. Dúshálah, *two shawls worn together.*  
 P. Dushman, *an enemy.*  
 P. Dushnám, *abuse.*  
 A. Fáidah, *profit, gain.*  
 A. Fakhar, *glory, boast.*  
 A. Falak, *the firmament ; pl. aflák.*  
 A. Fálîj, *the palsy.*  
 A. Farághat, *repose ; competency.*  
 P. Farotaní, *humility.*  
 A. Faqr, *poverty.*  
 A. Farq, *difference, distance.*  
 A. Farz, *indispensible duty.*  
 A. Fasád, *depravity.*  
 A. Fauq, *superiority.*  
 A. Fazílat, *excellence.*  
 A. Fel, *action ; work.*  
 A. Fil, *an elephant.*  
 A. Firásat, *physiognomy ; sagacity.*  
 A. Firqah, *a tribe ; a troop.*  
 A. Fisq, *adultery, wickedness.*  
 A. Fursat, *leisure.*  
 S. Gál, *the cheek.*  
 S. Gánw, *a village.*  
 S. Gáří, *a cart.*  
 S. Gáří-bán, *a carter.*  
 S. Gathrí, *a bundle.*  
 P. Gáw 'or gái, *a cow.*  
 S. Gehún, *wheat.*  
 - S. Genjá, *a rhinoceros.*



A. Ghaflat, *negligence*.  
 A. Għallah, *grain*.  
 A. Ghār, *a cavern*.  
 S. Ghar, *a house*.  
 S. Ghaṣá, *a water-pot*.  
 S. Gharánah, *family*.  
 A. Ghárat, *rapine*.  
 S. Ghaṣí, *an hour*.  
 A. Għanímat, *prize ; plunder*.  
 A. Ghaur, *reflexion*.  
 A. Ghazab, *rage, violence*.  
 S. Ghorá, *a horse*.  
 P. Ghotah, *a dipping*.  
 P. Ghul, *noise, tumult*.  
 A. Ghulám, *a slave*.  
 A. Għusl, *bathing*.  
 H. Gídaṣ, *a jackal*.  
 S. Gidh, *a vulture*.  
 P. Gilah, *complaint*.  
 P. Girdáb, *a whirlpool*.  
 P. Girebán, *a collar*.  
 P. Goshah, *a corner, solitude*.  
 P. Goshah-nashín, *a hermit*.  
 P. Gulbadan, *kind of silk cloth*.  
 P. Gumán, *doubt ; fancy*.  
 P. Gumáshtah, *an agent*.  
 P. Gunáh, *sin*.  
 P. Guroh, *a band, troop*.  
 H. Guṭhlí, *a kernel*.  
 P. Guṣár, *a ferry*.  
 A. Hābshí, *an Ethiopian ; an infidel*.  
 A. Haibat, *fright, terror*.

A. Haiwán, *an animal ; pl. haiwánát*.  
 A. Haizah, *cholera morbus*.  
 A. Hájat, *need*.  
 A. Hájí, *a pilgrim*.  
 A. Hákím, *philosopher ; physician*.  
 S. Hal, *a plough*.  
 A. Hál, *state, condition*.  
 A. Hálat, *state, circumstance*.  
 H. Hal-jotá, *a plough-man*.  
 H. Halká-pan, *despicableness*.  
 A. Halwá, *sweetmeat*.  
 A. Halwái, *a confectioner*.  
 P. Ham-dam, *an intimate friend*.  
 A. Hámí, *a protector*.  
 A. Hamlah, *an attack*.  
 P. Hamtái, *likeness*.  
 A. Handasah, *geometry*.  
 H. Hándí or háṣí, *a pot*.  
 P. Hangámah, *crowd ; riot*.  
 S. Haṣsí, *laughter, fun*.  
 A. Hāq, *equity ; pl. haqúq*.  
 A. Harárat, *heat*.  
 A. Harf, *a letter of the alphabet*.  
 A. Harír, *silk cloth*.  
 A. Harkat, *motion*.  
 A. Hashrát, *reptiles ; insects*.  
 A. Háṣil, *produce ; gain*.  
 A. Hasrat, *grief*.  
 S. Háthí, *an elephant*.

- H. **Hath-kaḥí**, *a handcuff*.  
 S. **Hathyár**, *tools, arms, apparatus*.  
 A. **Ḥauṣilah**, *stomach; capacity*.  
 A. **Ḥauz**, *a pond*.  
 A. **Hawas**, *inordinate desire*.  
 A. **Ḥayát**, *life*.  
 P. **Hazár-dástán**, *a nightingale*.  
 A. **Házimah**, *the digestive power*.  
 A. **Ḥázirí**, *breakfast*.  
 A. **Ḥaṣm** or **ḥazmí**, *digestion*.  
 A. **Ḥifázat**, *memory, custody*.  
 A. **Ḥikáyat**, *history; tale*.  
 A. **Ḥilm**, *mildness*.  
 P. **Himiyání**, *a purse*.  
 A. **Himmat**, *resolution, courage*.  
 A. **Ḥiqárat**, *contempt, scorn*.  
 A. **Ḥirásat**, *watching, care*.  
 A. **Ḥiss**, *feeling*.  
 A. **Ḥiṣṣah**, *a share, part*.  
 S. **Honṭh**, *the lip*.  
 A. **Ḥujjat**, *argument, altercation*.  
 A. **Hujúm**, *crowd; assault*.  
 A. **Ḥukm**, *order, command; pl. aḥkám*.  
 P. **Hunar**, *art, skill*.  
 A. **Ḥusn**, *beauty*.  
 A. **Iblís**, *Satan*.  
 A. **Ḥffat**, *abstinence, purity*.  
 A. **Ifshá**, *a publishing*.  
 A. **Iftikhár**, *glory*.  
 A. **Iḥsán**, *benevolence; favour*.  
 A. **Iḥtimál**, *bearing; doubt; probability*.  
 A. **Iḥtiyát**, *caution; foresight*.  
 A. **Ijázat**, *order, permission*.  
 A. **Ikhtilát**, *friendship*.  
 A. **Ikhtiyár**, *authority; choice*.  
 A. **Iláj**, *remedy, cure*.  
 A. **Ilám**, *a proclaiming*.  
 A. **Iláqah**, *connexion*.  
 A. **Ilḥáḥ**, *importunity*.  
 A. **Ilhám**, *inspiration*.  
 A. **Ilm**, *science; pl. ulum*.  
 A. **Iltifát**, *friendship, courtesy*.  
 A. **Imám**, *a leader in religion*.  
 A. **Imán**, *faith*.  
 A. **Imtiḥán**, *examination, trial*.  
 A. **Imtiyáz**, *discrimination*.  
 A. **Inám**, *a favour, gift*.  
 A. **Ináyat**, *favour*.  
 A. **Infjál**, *shame, modesty*.  
 A. **Insán**, *man*.  
 A. **Inṣirám**, *a cutting off, completing*.  
 A. **Intizám**, *arrangement*.  
 A. **Iqáb**, *chastisement*.  
 A. **Iqrár**, *agreement*.  
 A. **Irshád**, *command*.  
 A. **Ishál**, *loosening*.  
 A. **Ishárah**, *a sign*.  
 A. **Ishrat**, *society; pleasure*.

- |  |   |
|--|---|
| A. Isráf, <i>prodigality</i> .                         | H. Jhář, <i>bramble</i> .                     |
| A. Isráf, <i>expenditure, waste</i> .                  | H. Jharokhá, <i>a lattice</i> .               |
| A. Isrár, <i>obstinacy</i> .                           | H. Jhilmil, <i>a venetian, shutter</i> .      |
| A. Ištábal, <i>a stable</i> .                          | H. Jidd, <i>effort</i> .                      |
| A. Istihqáq, <i>demanding justice ; merit</i> .        | A. Jinn, <i>spirit, genii ; pl. jin-nát</i> . |
| A. Itáat, <i>subjection, obedience</i> .               | H. Joř, <i>a joining</i> .                    |
| A. Itidál, <i>temperateness</i> .                      | S. Júá, <i>gambling, dice ; a yoke</i> .      |
| A. Itimád, <i>confidence, reliance</i> .               | S. Júárí, <i>a gambler</i> .                  |
| A. Itmínán, <i>tranquillity</i> .                      | H. Jútá, <i>a shoe</i> .                      |
| A. Ittifáq, <i>agreement ; accident</i> .              | P. Kabáb, <i>a roasting</i> .                 |
| A. Iwaz, <i>reward ; exchange</i> .                    | P. Kabk, <i>a kind of partridge</i> .         |
| A. Izřirár, <i>violence, agitation</i> .               | P. Kabútar, <i>a pigeon</i> .                 |
| A. Izzat, <i>honour</i> .                              | S. Kachhuá, <i>a tortoise</i> .               |
| A. Jadd, <i>grand-father</i> .                         | A. Káfir, <i>an infidel</i> .                 |
| A. Jahálat, <i>ignorance</i> .                         | A. Káfúr, <i>comphor</i> .                    |
| A. Jahannam, <i>hell</i> .                             | S. Kahání, <i>a tale</i> .                    |
| P. Jaház, <i>a ship</i> .                              | S. Kaháwat, <i>a proverb</i> .                |
| H. Jalebí, <i>a sweet-meat</i> .                       | P. Káhili, <i>languor</i> .                   |
| P. Jám-dání, <i>cloth in which flowers are woven</i> . | S. Kal, <i>a machine ; a trap</i> .           |
| S. Jangal, <i>forest, wood</i> .                       | P. Kallá, <i>a cabbage</i> .                  |
| P. Ján-kandání, <i>agonies of death</i> .              | S. Kalái, <i>pulse</i> .                      |
| P. Jánwar, <i>an animal</i> .                          | A. Kalám, <i>word, speech</i> .               |
| S. Járá, <i>cold ; winter</i> .                        | H. Kalejah, <i>the liver</i> .                |
| S. P. Jau, <i>barley</i> .                             | P. Kulíchah, <i>biscuit</i> .                 |
| A. Jauhar, <i>a gem, jewel</i> .                       | S. Kalol, <i>wantonness</i> .                 |
| A. Jaur, <i>violence</i> .                             | S. Kamlí, <i>a small blanket</i> .            |
| A. Jazírah, <i>an island</i> .                         | PORT. Kamrá, <i>a room</i> .                  |
| P. Jeb-katrá, <i>a cut-purse</i> .                     | S. Kán, <i>the ear</i> .                      |
| H. Jhagrá, <i>quarrelling</i> .                        | S. Kántá, <i>a thorn ; a fork</i> .           |
|  | S. Kaprá, <i>cloth</i> .                      |
|  | A. Karámút, <i>generosity ; a miracle</i> .   |

- P. Kârbâr, *business*.  
 H. Kaří, *a beam ; a fetter*.  
 P. Kâr-pardâz, *conductor of business*.  
 A. Kasb, *trade ; gain*.  
 H. Katâr, *dagger ; pole-cat*.  
 P. Kaush, *a slipper*.  
 S. Kawwâ, *a crow*.  
 H. Khachchar, *a mule*.  
 A. Khafagî, *anger*.  
 A. Khairat, *charity*.  
 P. Khânah, *house ; place*.  
 S. Khânsî, *a cough*.  
 P. Khâr, *a thorn ; spur*.  
 P. Khar, *an ass*.  
 P. Khârá, *a hard stone*.  
 P. Khargosh, *a hare*.  
 A. Khaṣlat, *nature, quality*.  
 A. Khaṭar, *recollection ; danger*.  
 A. Khaṭṭ, *a letter, a line*.  
 A. Khattî-istíwâ, *equator*.  
 A. Khauf, *fear*.  
 P. Khâwind, *lord, master*.  
 S. Khel, *play*.  
 P. Khidmat, *service*.  
 P. Khidmat-gâr, *a butler*.  
 A. Khiffat, *lightness ; contempt*.  
 A. Khilqat, *creation*.  
 A. Khilṭ, *one of the humours of the body ; pl. ikhlât*.  
 A. Khilwat, *retirement*.  
 A. Khirman, *harvest*.  
 A. Khiyâl, *imagination*.  
 A. Khiyânat, *perfidy*.  
 A. Khizâb, *colouring the beard, &c.*  
 H. Khoh, *a cavern*.  
 P. Khoshah, *bunch ; ear, spike*.  
 P. Khudâ, *God*.  
 S. Khujlí, *itch*.  
 P. Khúk, *a hog*.  
 P. Khúní, *a murderer*.  
 P. Khushkí, *dryness, dry land*.  
 P. Khúshnúdí, *delight*.  
 A. Khushúsiyat, *peculiarity*.  
 A. Khuṭbah, *oration*.  
 H. Kuttá, *a dog*.  
 P. Khwáb-gáh, *bed-room*.  
 P. Khwáhish, *desire*.  
 P. Khwán, *a tray*.  
 P. Khwesh, *a kinsman*.  
 P. Kinárah, *side*.  
 S. Kírâ, *a worm ; insect*.  
 P. Kishmish, *raisins*.  
 P. Kisht, *a sown field*.  
 P. Kisht-kárí, *husbandry*.  
 A. Kitábat, *inscription*.  
 S. Koná, *a corner*.  
 H. Koṛá, *a whip*.  
 P. Kornish, *salutation*.  
 S. Kos, *a measure of 4,000 cubits, commonly reckoned 8,000*.  
 P. Koshish, *endeavour*.  
 P. Kotwál, *a police officer*.

- s. Kúá, *a well*.  
 P. Kúchah, *a lane*.  
 s. Kúlhárí, *an ax*.  
 s. Kunjí, *a key*.  
 A. Kurah, *globe ; region*.  
 P. Kurtá, *a coat*.  
 P. Kúzá, *a gugglet*.  
 s. Lálach, *covetousness*.  
 H. Lakrí, *wood*.  
 A. Laqah, *a little*.  
 s. Lařak-pan, *childhood*.  
 s. Lařká, *a child, a boy*.  
 A. Lauziyát, *sweetmeat with almonds*.  
 A. Libás, *dress*.  
 s. Log, *people*.  
 s. Lohú, *blood*.  
 A. Luáb, *saliva*.  
 A. Luqmah, *a morsel, mouthful*.  
 A. Luřf, *kindness*.  
 A. Lazřat, *pleasure*.  
 s. Má, *mother*.  
 s. Machchhar, *a mosquito*.  
 s. Machhlí, *a fish*.  
 P. Madad-gár, *an assistant*.  
 P. Maghz, *brain ; pride*.  
 A. Mařabbat, *love, friendship*.  
 A. Mařall, *a place, house*.  
 A. Mařallah, *a district*.  
 P. Mahíná, *a month*.  
 A. Mařkamah, *a tribunal*.  
 A. Mařmúdí, *fine muslin*.  
 P. Maidán, *a field*.  
 s. Mail, *dirt*.  
 A. Makán, *a place, dwelling ; pl. makánát*.  
 P. Makhlasí, *deliverance*.  
 A. Makkár, *a cheat*.  
 s. Makkhí, *a fly*.  
 A. Makr, *deception, cheating*.  
 s. Makrí, *a spider*.  
 A. Maktab, *a school*.  
 A. Mál, *wealth*.  
 Malak, *angel*.  
 A. Malál, *sadness*.  
 A. Malámat, *reproach*.  
 s. Málí, *a gardener*.  
 A. Málik, *lord, master*.  
 A. Mana, *prohibition*.  
 A. Manádí, *proclamation*.  
 P. Mándagí, *weariness*.  
 A. Manfát, *emolument*.  
 A. Mání, *meaning*.  
 A. Maqdúr, *ability*.  
 A. Maqřad, *design ; object*.  
 P. Margi-mufáját, *sudden death*.  
 A. Marham, *a plaster*.  
 A. Marřamat, *compassion*.  
 A. Martabah, *step ; rank ; time*.  
 A. Marř, *sickness ; pl. imráz*.  
 s. Masahrí, *bed curtains*.  
 A. Mářh, *life, livelihood*.  
 A. Mashwarat, *counsel*.  
 A. Maslah, *question, proposition*.

- A. Maslahat, *advice*.  
 A. Matá, *goods*.  
 A. Mausim, *season of the year*.  
 A. Maut, *death*.  
 P. Mazah, *taste, flavour*.  
 A. Mazarrat, *detriment*.  
 s. Mendak, *a frog*.  
 H. Mendhá, *a ram*.  
 s. Menh, *rain*.  
 P. Mewah, *fruit*.  
 P. Mihr-bání, *kindness*.  
 Milk, *possession*.  
 A. Milkiyat, *property*.  
 A. Mimbar, *a pulpit*.  
 A. Miqdár, *quantity*.  
 G. Miqnátis, *the magnet*.  
 P. Mír-bakhshí, *pay-master general*.  
 A. Misrí, *sugar-candy*.  
 s. Mithái, *sweetness*.  
 s. Mithás, *ditto*.  
 s. Mittí, *earth*.  
 A. Mizáj, *temperament*.  
 P. Mom, *wax*.  
 P. Mozá, *a stocking*.  
 A. Muallim, *a teacher*.  
 A. Muámalah, *affair, business*.  
 A. Muammá, *an enigma*.  
 P. Mubárákbádí, *congratulation*.  
 A. Muddái, *a plaintiff*.  
 A. Muddái-álaihi, *a defendant*.  
 A. Muddat, *space of time*.  
 A. Muftí, *a law-officer who passes decrees*.  
 A. Muḥásabah, *computation*.  
 A. Muḥáwarah, *idiom, usage*.  
 A. Mujáдалah, *contention*.  
 A. Mukhálifat, *opposition*.  
 A. Mukhannas, *an hermaphrodite*.  
 A. Mulhid, *a heretic*.  
 A. Mulk, *a country*.  
 A. Munáfiq, *a hypocrite*.  
 A. Munásabat, *suitableness*.  
 A. Munázarah, *disputation*.  
 s. Munh, *mouth, face*.  
 A. Munsif, *arbitrator*.  
 A. Muqábalah, *comparison*.  
 A. Muqaddamah, *business ; cause in law*.  
 A. Murabbí, *a guardian*.  
 A. Muráját, *return*.  
 A. Muruwat, *manliness*.  
 A. Musaddas, *an hexagon*.  
 A. Musáfir, *a traveller*.  
 A. Muṣauwir, *a painter*.  
 A. Musháhadah, *sight, vision*.  
 A. Mushárákat, *community*.  
 A. Mushrik, *infidel, idolator*.  
 A. Muṣíbat, *calamity*.  
 A. Muṭábaqat, *conformity*.  
 H. Muṭiyá, *a bearer of burdens*.  
 A. Muṣáyaqah, *penury ; importance*.

- A. Nabí, *a prophet*; pl. Ambiyá.  
 s. Nách, *dance*.  
 A. Nadámat, *repentance*.  
 A. Nafa, *profit*.  
 P. Náfarmání, *disobedience*.  
 A. Nafas, *breath*.  
 A. Nafrat, *aversion*.  
 A. Nafs, *soul*; pl. nufús and anfás.  
 s. Nagar, *a town, city*.  
 A. Naghmah, *melody*.  
 A. Naghmah-sará, *a singer*.  
 A. Naḥúsat, *bad presage*.  
 A. Náib, *a deputy*.  
 A. Naját, *salvation*.  
 A. Najm, *a star*; *fortune*; pl. nujúm.  
 P. Náḵhun, *finger-nail*.  
 s. Nalí, *a tube*.  
 P. Nálish, *plaint, law suit*.  
 P. Nálishí, *complainant*.  
 P. Namad, *coarse woollen cloth*.  
 P. Namak, *salt*.  
 P. Namáz, *prayer*.  
 P. Nánbái, *a baker*.  
 A. Naqd, *ready-money*.  
 A. Naqqásh, *a painter, a sculptor*.  
 A. Nashá, *intoxication, or its effects*.  
 P. Náshtah, *breakfast*.  
 A. Naśíb, *fortune, fate*.  
 A. Naśíhat, *admonition*.  
 A. Nau, *kind, species*; pl. anwá.  
 A. Naubat, *time, turn*.  
 P. Nawázish, *caresses, politeness*.  
 P. Nek-o-kárí, *doing good*.  
 A. Niámat, *favour*.  
 Nigáh-bání, *watching*.  
 P. Nihang, *an alligator*.  
 s. Nikás, *suburbs*; *adjustment of accounts*.  
 s. Níl, *indigo, blue-colour*.  
 A. Nisbat, *relation*.  
 P. Nishast, *sitting etiquette*.  
 A. Nisyah, *credit*.  
 A. Niyábat, *deputyship*.  
 A. Nizá, *contention*.  
 A. Nubuwat, *prophecy*.  
 A. Nujúmí, *an astrologer*.  
 A. Nuqşán, *loss*.  
 A. Núr, *light*.  
 A. P. Núr-i-chashm, *light of the eyes, a son*.  
 A. Nuşrat, *victory*.  
 H. Pahár, *a mountain*.  
 P. Pahlú, *the side*.  
 P. Paighambar, *a prophet*.  
 P. Paimán, *a compact*.  
 H. Paisá, *a copper coin*.  
 H. Páلكى, *a litter, sedan*.  
 P. Pandit-ḵhanah, *a prison*.  
 P. Panjah, *a claw*.  
 s. Pánw, *foot*.  
 P. Pardah, *a curtain*.

- P. Parhez, *abstaining from*.  
 P. Parhezgári, *abstinence*.  
 P. Parí, *a fairy*.  
 P. Parwarish, *preservation*.  
 P. Pashshah, *a musquito*.  
 S. Pát, *a leaf*.  
 S. Patthar, *a stone*.  
 S. Paṭṭí, *a bandage*.  
 P. Pechish, *contortion, trouble*.  
 S. Phal, *fruit*.-  
 H. Phandá, *a noose, net*.  
 S. Phúl, *a flower*.  
 A. Píl, or fíl, *an elephant*.  
 S. Pinjrá, *a cage*.  
 S. Pípal, *fig-tree, (Ficus religiosa.)*  
 P. Pistán, *the breasts*.  
 P. Piyálah, *a cup*.  
 P. Pul, *a bridge*.  
 S. Púnjí, *capital, stock*.  
 S. Púrab, *the east*.  
 P. Purzah, *a piece, a bit*.  
 T. Qábú, *power, command*.  
 A. Qabúl, *consent*.  
 A. Qad, *stature, size*.  
 A. Qadam, *the foot*.  
 A. Qáfilah, *a body of travelers*.  
 A. Qalam, *a pen*.  
 P. Qalam-rau, *sovereignty*.  
 A. Qalb, *the heart*.  
 P. Qálin, *a carpet*.  
 A. Qaran, *conjunction of planets ; number of years ; pl. iqrán*.  
 A. Qarár, *rest, stability*.  
 A. Qarínah, *likeness*.  
 A. Qariyah, *a village*.  
 A. Qarz, *debt*.  
 A. Qaşái, *a butcher*.  
 A. Qasáwat, *hardness of heart ; grief*.  
 A. Qásid, *a messenger*.  
 A. Qaşúr, *fault*.  
 A. Qaul, *a word, a promise*.  
 A. Qilah, *a fort*.  
 A. Qímat, *price, value*.  
 A. Qináat, *contentment*.  
 A. Qisás, *retaliation*.  
 A. Qismat, *fate ; share*.  
 A. Qisṣah, *a tale*.  
 A. Qitál, *battle, fighting*.  
 A. Qiṭrán, *tar*.  
 A. Qiyámat, *the last day*.  
 A. Qiyás, *conjecture*.  
 A. Qudrat, *power*.  
 A. Qufl, *a lock*.  
 A. Rafáhiyat, *content, repose*.  
 A. Rafīq, *a companion*.  
 S. Rág, *a mode in music, passion*.  
 A. Ragḥbat, *desire, affection*.  
 A. Ráḥat, *repose*.  
 A. Raḥm, or raḥmat, *compassion*.



- P. *Rah-zan, a high-way robber.*  
 A. *Ráis, a prince, a chief.*  
 A. *Raiyat, a tenant ; pl. riáyá.*  
 P. *Rang, colour.*  
 P. *Ranj, grief, trouble.*  
 P. *Rashk, spirit, envy, jealousy.*  
 S. *Rassí, a rope.*  
 A. *Rasul, a messenger.*  
 S. *Rát, night.*  
 P. *Raughan, oil.*  
 P. *Ráz, a secret.*  
 P. *Reshah, a fibre, stringiness.*  
 S. *Ret, sand.*  
 A. *Riáyat, honour, protection.*  
 A. *Rifáqat, society, friendship.*  
 A. *Rishwat, a bribe.*  
 P. *Riyásat, government.*  
 A. *Riyázat, austerity.*  
 A. *Rizq, food ; support.*  
 P. *Roshní, light.*  
 H. *Rotí, bread.*  
 P. *Rozáh, a fast.*  
 P. *Rozi, daily food.*  
 P. *Roz-námchah, a journal.*  
 H. *Ruí, cotton ; P. face.*  
 A. *Rujú, return.*  
 P. *Rukn, a pillar ; pl. arkán.*  
 A. *Rúqah, a bit ; a note.*  
 P. *Rustagár, a saviour.*  
 A. *Rutúbát, humidity.*  
 A. *Saádat, felicity.*
- A. *Sabaq, lesson, lecture.*  
*Sabqat, excelling,*  
 P. *Sabzah, verdure ; incipient beard.*  
 A. *Şadqah, alms.*  
 A. *Şafái, purity.*  
 S. *Ság, greens, herbs.*  
 A. *Şáhib, lord, sir ; pl. Işháb.*  
 A. *Şahn, a court-yard.*  
 A. *Sair, perambulation.*  
 A. *Sáis, a groom.*  
 A. *Şaiyád, a hunter.*  
 A. *Sakháwat, liberality.*  
 A. *Salámatí, safety, health.*  
 A. *Sálik, a traveller ; a devotee.*  
 A. *Şális, an arbitrator.*  
 A. *Salsabíl, fountain in paradise.*  
 S. *Samajh, understanding.*  
 P. *Sámán, apparatus.*  
 S. *Sámp, serpent.*  
 A. *Şanät, profession, art.*  
 P. *Şanduqchah, a small box.*  
 S. *Sáns, breath ; sigh.*  
 A. *Saqar, hell.*  
 A. *Saráb, mirage.*  
 P. *Sardár, head-man.*  
 P. *Sardí, cold.*  
 A. *Şarráf, a money-changer.*  
 P. *Sarsám, delirium.*  
 A. *Şarwat, wealth ; multitude.*  
 S. *Sás, a mother-in-law.*  
 A. *Saudá, melancholy ; trade.*

- P.** Saudágar, *a merchant.*  
**s.** Sauteli-má, *step-mother.*  
**P.** Sawárí, *riding.*  
**P.** Sáyah, *shadow.*  
**s.** Sendh, *hole made by thieves.*  
**P.** Shádi, *pleasure ; marriage.*  
**A.** Shafqat, *clemency.*  
**P.** Shágird, *a disciple.*  
**A.** Shahwat, *lasciviousness.*  
**A.** Shaitán, *the devil.*  
**A.** Shak, *doubt.*  
**P.** Shama, *a lamp, candle.*  
**P.** Shamadán, *a candlestick.*  
**A.** Shámat, *laughing at another's calamity ; adversity.*  
**P.** Sháná, *a comb.*  
**A.** Sharáfat, *nobility.*  
**A.** Sharárat, *wickedness.*  
**P.** Sharmindagí, *bashfulness.*  
**A.** Shauq, *desire.*  
**P.** Sher, *a lion ; tiger.*  
**A.** Shiddat, *violence ; trouble.*  
**A.** Shikam, *the belly.*  
**P.** Shikárí, *hunting.*  
**P.** Shír, *milk.*  
**P.** Shír-birinaj, *rice-milk.*  
**P.** Shíríní, *sweetness.*  
**A.** Shirk, *society, partnership.*  
**P.** Shír-mál, *bread made with milk.*  
**P.** Shor, *cry, noise.*  
**P.** Shorah, *saltpetre.*
- A.** Shubah, *doubt ; shabah, resemblance.*  
**A.** Shuhrat, *fame.*  
**A.** Shujáat, *bravery.*  
**A.** Shukr, *thanks.*  
**P.** Shutur, *a camel.*  
**A.** Sijdah, *worship.*  
**P.** Sifárish, *recommendation.*  
**A.** Şifat, *quality, praise ; pl. Şifát.*  
**P.** Sínah, *breast.*  
**P.** Sipahr, *sphere, globe, time.*  
**s.** Sirá, *beginning ; extremity.*  
**A.** Sírat, *nature, quality.*  
**A.** Şiráţ, *a road.*  
**H.** Sirháná, *bed's-head.*  
**P.** Sirkah, *vinegar.*  
**A.** Sirr, *a secret ; pl. isrár.*  
**Siyásat, government ; punishment.**  
**s.** Soch, *reflection.*  
**s.** Súar, *a hog.*  
**s.** Subhítá, *opportunity, convenience.*  
**A.** Sukút, *silence, peace.*  
**A.** Sultán, *a sovereign.*  
**s.** Súraj, *the sun.*  
**P.** Súrákh, *a hole.*  
**A.** Şúrat, *form.*  
**A.** Surúr, *pleasure, joy.*  
**s.** Susur, *father-in-law.*  
**A.** Táammul, *thought, purpose.*

- A. Táassuf, *lamenting*.  
 A. Ṭabal, *a drum*.  
 A. Ṭabaq, *a cover ; a plate ; pl. ṭabqát*.  
 A. Ṭabíb, *a physician*.  
 A. Tadaró, *a pheasant*.  
 A. Tadbír, *deliberation, counsel*.  
 A. Ṭáddí, *extortion, injury*.  
 A. Tafāwat, *distance*.  
 A. Taghír, *alteration*.  
 A. Ṭahárat, *purity*.  
 A. Tahlíl, *celebrating*.  
 A. Taḥqíq, *exactness*.  
 A. Taḥrík, *moving*.  
 A. Ṭáir, *a bird*.  
 A. Tajarrud, *the being solitary*.  
 P. Tajribah, *experiment*.  
 A. Tajvíz, *consideration*.  
 H. Taká, *a coin, two pice*.  
 A. Takabbur, *arrogance*.  
 P. Taḫhtá, *a plank*.  
 P. Takiyá, *a pillow*.  
 P. Táláb, *a tank*.  
 A. Talaf, *loss*.  
 A. Talásh, *search*.  
 A. Ṭáliq, *rising ; fortune*.  
 A. Ṭálim, *instruction*.  
 A. Ṭáluq, *relationship, lordship*.  
 A. Ṭám, *food*.  
 A. Tamáshá, *show, spectacle*.  
 A. Tamassuk, *a bond*.  
 A. Tanbúr, *guitar, drum ; also Ṭambúr*.  
 A. Ṭamíz, *discernment, distinction*.  
 A. Ṭán, *reproach*.  
 P. Tang-dastí, *parsimony, want*.  
 P. Tanín, *the largest species of crocodile ; Leviathan*.  
 P. Tanúr, *an oven*.  
 A. Ṭáq, *an arch ; recess in a wall, shelf*.  
 A. Ṭáqat, *power ; ability*.  
 A. Taqsím, *division*.  
 A. Taqsír, *fault*.  
 A. Taraddud, *hesitating ; rejecting*.  
 P. Tarí, *water as opposed to dry land*.  
 A. Ṭaríf, *praising, describing*.  
 A. Ṭaríqah, *way, mode ; sect*.  
 A. Tarjamah, *translation*.  
 A. Tark, *leaving*.  
 H. Tarkárí, *vegetables*.  
 A. Taṣarruf, *possession ; expense*.  
 A. Tasbíh, *praising God ; a rosary*.  
 A. Taṣdí, *trouble, pain*.  
 A. Tashríf, *honouring*.  
 A. Táṣír, *impression*.  
 A. Taslím, taslímát, *consigning ; saluting*.

- A. *Tasvîr, a picture.*  
 A. *Taufîq, favour of God.*  
 A. *Tauq, a collar, necklace.*  
 A. *Tauqîr, honouring.*  
 A. *Taur, mode ; pl. atwâr.*  
 A. *Tâús, a peacock.*  
 A. *Tawakkul, trust in God.*  
 P. *Tawângarî, opulence.*  
 A. *Tazarrú, lamenting.*  
 A. *Tâzîm, reverence, respect.*  
 A. *Tazhík, mocking.*  
 S. *Tel, oil.*  
 H. *Thailî, a bag.*  
 H. *Thathá, fun, jest.*  
 A. *Tîfl, a child.*  
 A. *Tîflî, infancy.*  
     *Tîlism, a talisman ; pl. tîlismát.*  
 P. *Todá, or tudá, a heap, a butt.*  
 P. *Toshah, provision.*  
 A. *Túfán, a hurricane.*  
 A. *Tuhfah taháif, a curiosity, a gift.*  
 A. *Tuhmat, suspicion, slander.*  
 H. *Tukar-gadá, a mendicant.*  
 P. *Túkham, seed, sperm.*  
 A. *Túl, length.*  
 P. *Tutí and totá, a parrot.*  
 H. *Uchakká, a pick-pocket.*  
 A. *Ulfat, friendship.*  
 A. *Umúq, depth.*  
 S. *Unglí, a finger.*
- S. *Unt, a camel.*  
 A. *Uqáb, an eagle ; iqáb, chastisement.*  
 A. *Ustád, a teacher.*  
 A. *Ustukhwán, a bone ; kernel.*  
 A. *Uẓr, excuse.*  
 A. *Wabál, plague ; crime.*  
 A. *Wádah, a promise.*  
 A. *Wahm, imagination.*  
 A. *Wakíl, an ambassador.*  
 A. *Walí, a prince ; a saint, a slave.*  
 A. *Waqr, dignity.*  
 A. *Waraq, a leaf.*  
 A. *Wáriṣ, an heir.*  
 A. *Warisah, heritage.*  
 A. *Wasát, amplitude ; opportunity.*  
 A. *Wasf, quality ; praise ; pl. auṣáf.*  
 A. *Wasiyat, making a will.*  
 A. *Watad, a peg or pin ; pl. autád.*  
 P. *Wazír, a prime-minister.*  
 A. *Yaqín, certainty, truth.*  
 A. *Yár, a friend.*  
 A. *Yarqán, jaundice.*  
 A. *Yásub, the king of bees.*  
 A. *Záhid, a hermit.*  
 P. *Zahr, poison.*  
 P. *Zahr-mahrah, antidote to poison, bezoar.*  
 A. *Zakhírah, a treasure.*

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| P. Zakhm, <i>a wound.</i>              | A. Zilq, <i>a district ; pl. azlá.</i> |
| A. Zamánah, <i>time, age.</i>          | P. Zín, <i>a saddle.</i>               |
| A. Zambúr, <i>a hornet.</i>            | A. Zínat, <i>ornament.</i>             |
| A. Zamharír, <i>intense cold.</i>      | P. Zindagání, <i>existence.</i>        |
| P. Zamíndár, <i>a land-holder.</i>     | A. Ziráat, <i>agriculture.</i>         |
| P. Zang, <i>rust.</i>                  | A. Ziyáfat, <i>an entertainment.</i>   |
| A. Zání, <i>an adulterer.</i>          | A. Ziyán, <i>loss, damage.</i>         |
| A. Zarar, <i>injury.</i>               | A. Ziyárat, <i>visiting, pilgrim-</i>  |
| A. Zát, <i>caste.</i>                  | age.                                   |
| P. Zer-biryán, <i>a dish of meat,</i>  | P. Zor, <i>force, power.</i>           |
| <i>rice, &amp;c.</i>                   | A. Zuhúr, <i>an appearing.</i>         |
| P. Zewar, <i>jewels ; pl. zewarát.</i> | A. Zulm, <i>oppression.</i>            |
| A. Zillat, <i>baseness.</i>            | P. Zumurrud, <i>an emerald.</i>        |

(2) IRREGULAR MASCULINE NOUNS.

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| P. Admí, m. f. <i>a man or wo-</i>       | s. Bánt, <i>a share, a weight.</i>     |
| <i>man.</i>                              | s. Bat, <i>a tree (Ficus Indica) ;</i> |
| A. Afi, <i>a serpent.</i>                | <i>tripe ; twist.</i>                  |
| A. Aish, <i>pleasure.</i>                | s. Bát, <i>rheumatism.</i>             |
| H. Akhrot, <i>a walnut.</i>              | H. Bent, <i>a handle.</i>              |
| H. Amáwat, <i>the inspissated</i>        | s. Bet, <i>a cane.</i>                 |
| <i>juice of the mango.</i>               | s. Bhút, <i>a demon.</i>               |
| A. Arsh, <i>a roof, a throne.</i>        | P. But, <i>an idol.</i>                |
| P. Bád-kash, <i>a fan, a ventilator.</i> | H. Bút, <i>a kind of pulse.</i>        |
| H. Baiont, <i>cutting out of</i>         | s. Chait, <i>name of a month.</i>      |
| <i>clothes.</i>                          | P. Chap-o-rást, <i>unsteadiness.</i>   |
| P. Bakshsh, <i>a share or gift.</i>      | H. Chhapar-khat, <i>a bedstead</i>     |
| P. Bakht, <i>fortune.</i>                | <i>with curtains.</i>                  |
| P. Bálish, <i>a pillow.</i>              | s. Chaukhat, <i>frame of a door.</i>   |
| P. Band-o-bast, <i>settlement, re-</i>   | P. Chirkat, <i>dirt, filth.</i>        |
| <i>gulation.</i>                         | H. Churkut, <i>powder.</i>             |

- s. *Dahí, curdled milk.*  
 s. *Dánt, a tooth.*  
 p. *Darakht, a tree.*  
 p. *Dasht, a desert.*  
 p. *Dašt, a hand.*  
 p. *Dosh, the shoulder.*  
 p. *Dost, a friend.*  
 A. *Farsh, a carpet.*  
 A. *Fuḥsh, obscenity.*  
 A. *Ghash, a fainting.*  
 s. H. *Ghát, a landing place ; manner, want.*  
 s. *Ghí, clarified butter.*  
 H. *Ghúnt, a gulp.*  
 p. *Gird-pesh, all round, circumference.*  
 H. *Girgit, a lizard ; a camelion.*  
 s. *Gít, a song.*  
 p. *Goe, a ball.*  
 p. *Gosh, the ear.*  
 p. *Gosht, meat, flesh.*  
 A. *Ḥazrat, his honor, or highness.*  
 p. *Hisht, a hiss ; pish ?*  
 A. *Hosh, sense, mind.*  
 A. *İfrít, any thing frightful, a spectre.*  
 A. *Irti-ásh, trepidation.*  
 H. *Ispát, steel.*  
 s. *Jamghat, a crowd.*  
 H. *Jhurmat, crowd.*  
 H. *Jí, life, soul.*  
 p. *Josh, heat.*  
 p. *Juft, a pair.*  
 p. *Kadú-kash, an instrument for cutting pumpkins.*  
 p. *Khalish, m. f. interruption, suspicion.*  
 p. *Khargosh, a hare.*  
 p. *Kharosh, a crash, a tumult.*  
 p. *Khashkhás, poppy seed.*  
 A. *Khawási, the place behind a great man on an elephant.*  
 H. *Khet, a field.*  
 A. *Khilat, m. f. a robe of honor.*  
 H. *Khúnt, a corner ; ear-wax.*  
 p. *Khwán-posh, covering for a tray, a tray-lid.*  
 p. *Kibrít, sulphur.*  
 p. *Kisht, a sown field.*  
 s. *Kít, dregs of a lamp or huqquh ; an insect.*  
 H. *Kot, a fort.*  
 A. *Kumet, a bay horse.*  
 p. *Kunisht, a Christian church ; idolatrous temple.*  
 H. *Kút, a survey ; a task ; a guess.*  
 p. *Lakht, a bit, or piece.*  
 s. *Lát, an Arabian idol.*  
 A. *Mabní, a foundation.*  
 H. *Malat, a worn rupee.*  
 s. *Marghat, the place where Hindus burn their dead.*  
 s. *Markat, an emerald.*

- S.** Másh, *a kind of vetch, (Phaseolus max.)*  
**S. P.** Mesh, *a sheep, a ram.*  
**A.** Minnat, *an obligation ; an earnest request.*  
**P.** Mosh, *a mouse.*  
**S.** Motí, *a pearl.*  
**T.** Muqqaish, *brocade.*  
**P.** Musht, *the fist ; a blow ; a handful.*  
**S.** Mút, *urine.*  
**P.** Namsh, *a kind of food made with milk.*  
**A.** Naqsh, *picture.*  
**A.** Násh, *a bier.*  
**P.** Náwanosh, *banquetting.*  
**P.** Nesh, *a sting, a puncture.*  
**P.** Nosh, *a draught ; a present.*  
**P.** Pádásh, *retaliation.*  
**P.** Pai, *the foot.*  
**H.** Palang-posh, *a counterpane.*  
**S.** Palít, *a ghost.*  
**H.** Pání, *water.*  
**H.** Parat, *a fold, a stratum.*  
**H.** Pat, *a shutter ; cloth.*  
**H.** Pát, *breadth (of cloth or a river) ; tow.*  
**H.** Pet, *the belly.*  
**P.** Pisht, *a hiss ; pish !*  
**S.** Pit, *bile.*  
**P.** Post, *skin.*  
**T.** Qásh, *eye-brow ; a bit.*
- A.** Qumásh, *manners, trifles, goods.*  
**H.** Rahat, *a wheel for drawing water.*  
**P.** Rakht, *goods and chattels.*  
**A.** Ráyat, *a standard.*  
**P.** Resh, *a wound, matter.*  
**S.** Ret, *seed (sperma).*  
**P.** Saresht, *glue.*  
**P.** Sari-gosh, *the ear.*  
**P.** Sarosh, *an angel, or heavenly sound.*  
**P.** Sar-posh, *a cover.*  
**S.** Sáthí, *rice produced in the rains.*  
**S.** Shálí, *rice, paddy.*  
**A.** Sharbat, *beverage.*  
**P.** Shush, *the lungs.*  
**P.** Siyáh-gosh, *an animal (felis Caracal).*  
**S.** Sot, *a spring.*  
**A.** Subút, *firmness, confirmation.*  
**S.** Sút, *thread.*  
**A.** Tábut, *a coffin, a bier, ark of the covenant.*  
**A.** Tafáwut, *distance.*  
**A.** Taht, *lower part.*  
**A.** Tai, *a folding.*  
**A.** Taish, *folly, anger.*  
**P.** Takht, *a throne.*  
**P.** Tarkash, *a quiver.*  
**H.** 'Tásh, *cloth of gold, brocade.*

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|---|--|
| <p>Р. T̄asht, a large bason.</p> <p>Н. T̄át, canvas, sack-cloth.</p> <p>Н. T̄ent, ripe fruit of the Kurul; speck on the eye.</p> <p>Н. T̄hát, the frame on which thatch is put.</p> <p>А. T̄út, a mulberry.</p> | <p>Т. Ulash, the leaving of a superior.</p> <p>А. Waḥsh, a wild beast.</p> <p>Р. Yamaní, cornelian.</p> <p>А. Yáqút, a ruby.</p> <p>Р. Yúrish, assault, invasion.</p> <p>Р. Zar-baft, brocade.</p> |
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### (3) ARBITRARY AND IRREGULAR FEMININE NOUNS.

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| <p>Р. Ab, water, lustre, edge.</p> <p>Р. Abrú, honor.</p> <p>Р. Abrú, the eye-brow.</p> <p>Р. Ab-shár, a water-fall.</p> <p>А. Adá, payment, coquetry.</p> <p>А. Aḍan, Eden, paradise.</p> <p>А. Aḍas, lentils.</p> <p>Н. Adhotar, a fine kind of cloth.</p> <p>А. Afím, or afyún, opium.</p> <p>Р. Afrín, praise.</p> <p>Р. Afsar, m. f. a crown or diadem.</p> <p>С. Ag, fire.</p> <p>Р. Ah, a sigh, alas!</p> <p>А. Ahd, m. f. contract, treaty.</p> <p>А. Ain, the eye, a fountain.</p> <p>А. Ainak, spectacles.</p> <p>А. Ajal, death.</p> <p>Н. Akaṛ, crookedness.</p> | <p>А. Akḥaz, a taking.</p> <p>Р. Akḥgar, live ashes; a spark.</p> <p>А. Akḥor, refuse, offals.</p> <p>А. Akḥz, an objection.</p> <p>А. Aksír, alchemy, chemistry.</p> <p>А. Al, progeny, race.</p> <p>Н. Alang, side, way.</p> <p>Р. Alang, intrenchments.</p> <p>Н. Alaṛ-balaṛ, trifling talk or employment.</p> <p>Р. Alif be, the alphabet.</p> <p>А. Alḥhálaq, a coat or garment.</p> <p>С. Alol, gambol; also alol kalol.</p> <p>Р. Amad, arrival, income; also ámad-ámad, approach, and ámad-shud, access.</p> <p>А. Amán, security, quarter.</p> <p>Н. Ambiyá, a small unripe mangoe.</p> |
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- A. *Ān*, time ; P. *affected gait*.  
 A. *Āná*, distress.  
 H. *Ān-bán*, spirit, pride.  
 H. *Ānch*, heat, blaze.  
 A. *Āndalíb*, a nightingale.  
 H. *Āngiyá*, bodice, stays.  
 P. *Anjuman*, assembly, banquet.  
 H. *Ānkh*, the eye.  
 H. *Āns*, fibrous part of any thing.  
 A. *Āql*, wisdom.  
 H. *Ār*, a goad.  
 H. *Ār*, a screen.  
 H. *Ār*, contention.  
 H. *Ārang*, a manufacturing town.  
 A. *Ārúz*, versification.  
 A. *Ārz*, a petition.  
 A. *Ārz*, the earth.  
 P. *Ārzíz*, tin.  
 P. *Ārzú*, desire.  
 S. *Ās*, hope.  
 A. *Āsás*, a foundation, a pedestal.  
 P. *Āsiyá*, a mill.  
 A. *Āsl*, root.  
 P. *Āstín*, a sleeve.  
 A. *Ātá*, a gift, a favor.  
 P. *Ātashak*, venereal disease.  
 P. *Ātashistán*, region of fire.  
 H. *Ātkal*, guess, opinion.  
 P. *Āwáz*, sound, voice.  
 P. *Āyál*, a horse's mane.  
 P. *Āz*, avarice.  
 A. *Āzá*, mourning.  
 A. *Āzal*, eternity retrospectively.  
 A. *Āzán*, summons to prayer.  
 S. *Bach*, orris root.  
 P. *Bád*, wind.  
 P. *Badar-rau*, a drain or sewer.  
 P. *Bafá*, scurf of the head.  
 H. *Bág*, a bridle.  
 H. *Bágdor*, a long rein to lead horses.  
 P. *Baghal*, the armpit, embrace.  
 P. *Báh*, an arm, virility.  
 H. *Bahal*, a carriage.  
 P. *Bahár*, spring, beauty.  
 A. *Bahr*, a fleet, metre ; m. a bay or sea.  
 A. *Bahs*, argument.  
 A. *Bai*, buying and selling, commerce.  
 H. *Baiṭhak*, a seat, a sitting-place.  
 H. *Bak*, bak-bak, prattle.  
 A. *Balá*, misfortune.  
 S. *Bálú*, sand.  
 P. *Bám*, an eel.  
 H. *Bam*, a spring of water, a fathom ; a deep tone.  
 P. *Bámdád*, aurora.  
 P. *Banafsháhí*, a violet.

- P.** Band, m. f. *a fastening ; a bond ; also bandh.*  
**T.** Bandúq, *a musket.*  
**H.** Báṅg, *voice, crow, call.*  
**P.** Bang, *an intoxicating drug, hemp ; s. bhang.*  
**S.** Bāṅh, *the arm.*  
**H.** Banjar, *waste land.*  
**H.** Báṅk, *ornament for the arm ; a dagger.*  
**S.** Bão or batás, *wind.*  
**S.** Báph, *steam, vapour.*  
**A.** Baq̃, *eternity, duration.*  
**A.** Baqam, *sapan wood.*  
**S.** Bár, *time.*  
**S.** Báṛ, *edge.*  
**P.** Bar, *the bosom, fruit.*  
**P.** Bar-ámad, *expenditure ; informing against for bribery.*  
**P.** Bar-áward, *estimating expense.*  
**S.** Baṛbaṛ, *muttering or speaking as in a delirium.*  
**P.** Barbaṭ, *harp or lute.*  
**P.** Barf, m. f. *ice, snow.*  
**H.** Báṛh, *a flood.*  
**P.** Bar-ḵurd, *enjoyment, success.*  
**A.** Barq, *lightning.*  
**P.** Barr, *a wasp.*  
**S.** Bās, *scent.*  
**G.** Bāsaliq, *the great vein in the arm.*
- Bauchhár, driving rain.*  
**A.** Bayáz, *whiteness, a blank book.*  
**P.** Bazm, *an assembly.*  
**P.** Bed, *a willow ; a cane.*  
**P.** Bekh, *root, origin.*  
**H.** Bhabhak, *bursting forth of water, fire, &c.*  
**H. S.** Bhál, *point of a spear, forehead ; m. a bear.*  
**S.** Bhanak, *a low or distant sound.*  
**S.** Bhandśár, *provisions laid up for years.*  
**S.** Bhasam, *ashes.*  
**S.** Bhaun, *the eye-brow.*  
**H.** Bheṛ, *sheep.*  
**S.** Bhíkh, *begging.*  
**H.** Bhíṛ, *a multitude.*  
**H.** Bhor, *dawn of day.*  
**H.** Bhúkh, *hunger.*  
**S.** Bhúl, *forgetfulness.*  
**H.** Bhúr, *charity.*  
**A.** Bikt, *virginity.*  
**S.** Bín, *a stringed instrument.*  
**A.** Biná, *a foundation ; also bunyád.*  
**H.** Bisáhaṇ, *offensive smell.*  
**A.** Bisát, *bedding.*  
**P.** Bo, *smell.*  
**H.** Bol-chál, *conversation.*  
**A.** Búd, *distance.*  
**H.** Buháran, *sweepings.*

- s. Bujh, *understanding*.  
 P. Bulbul, *a nightingale*.  
 P. Bun, *a basis, root*; ban, *a wood*.  
 s. Búnd, *a drop*.  
 s. Bundiyá, *sweetmeats like drops*.  
 H. Bur, *vulva*.  
 P. Burd, *term at chess*; *opportunity of gain*.  
 A. Buḡlán, *abortion*.  
 P. Chá, *tea*.  
 P. Chádar, chadar, *a sheet*.  
 P. Cháh, *desire*.  
 H. Chahkár, *singing of birds*.  
 P. T. Chakáchák, chaqácháq, *sound of the stroke of a dagger*.  
 P. Chakh, *quarrel*.  
 s. Chal, *motion*.  
 s. Chál, *custom, habit*.  
 s. Chaláchal, *the bustle of setting out on a journey, &c.*  
 s. Chalán, *clearance*.  
 H. Chámp, *lock of a gun*; *the stocks*.  
 P. Chang, *a claw, a harp*.  
 H. Changer, *a flower-pot*.  
 H. Chapkan, *a kind of coat*.  
 H. Chaprás, *a buckle, badge*.  
 T. Chaqmáq, *a flint*.  
 H. Chár, *a knock*.  
 H. Chás, *plowing*.  
 P. Chashak, *a tasting*.  
 P. Chashm, *the eye*; *hope*.  
 P. Chashmak, *spectacles*.  
 H. Chaṭak, *crash*; *glitter*.  
 H. Chaṭṭán, *rocky ground, block of stone*.  
 H. Chaun̄k, *the act of starting*.  
 s. Chaupaṛ, *a game with oblong dice*.  
 T. Chechak, *the small-pox*.  
 s. Chhágál, *leathern bottle with a spout*; *a goat*.  
 H. Chhakkar, *a slap, a blow*.  
 H. Chhál, *skin, bark*.  
 H. Chhān, *a roof, a frame for thatch*.  
 H. Chhánd, *tether, net*.  
 H. Chhāṇṭan, *a chip*.  
 s. Chhānw, *a shadow, also chháon*.  
 H. Chháp, *stamp, print, seal*.  
 H. Chhaṛ, *pole of a spear*; *spikenard*.  
 H. Chhár, *bank of a river*.  
 H. Chhaṭán̄k, *a weight of two ounces*.  
 H. Chhen̄k, *confiscation*.  
 H. Chher, *act of irritating or vexing*.  
 H. Chhílan, *parings*.  
 H. Chhín̄k, *sneezing*.  
 s. Chhuchhúndar, *a mole, a musk-rat*.

- Н. Chik, *pain in the loins.*  
 Н. Chík, or chikar, *mud.*  
 P. Chikan, m. f. *embroidered work.*  
 S. Chikh, *a scream.*  
 S. Chíl, chílh, *a kite.*  
 Н. Chilam, *top part of the buqqá.*  
 Н. Chillar, or chalhar, *a louse.*  
 Н. Chilman, *a skreen; also chilwan.*  
 P. Chín, *a fold or wrinkle.*  
 Н. Chinghář, *a scream.*  
 T. Chiq, *a kind of skreen to keep out the glare.*  
 Н. Chiř, chířh, *vexation.*  
 Н. Chiránd, *smell of burning leather, hair, &c.*  
 Н. Chiřiyá, *a bird.*  
 Н. Chitwán, *sight, a look.*  
 P. Chíz, *a thing, a commodity.*  
 Н. Choán, *a dropping.*  
 P. Chob, *wood, post, club.*  
 P. Chobak, *a drum-stick.*  
 S. Chonch, *beak, bill.*  
 Н. Chúán, *a cistern.*  
 Н. Chudás, *lust.*  
 Н. Chuhal, *mirth, jollity; also chahal-pahal.*  
 Н. Chúk, *an error.*  
 Н. Chul, *itch.*  
 Н. Chumkár, *sound made in calling dogs and horses.*
- A. Dabúr, *a zephyr.*  
 P. Dád, *law, equity.*  
 A. Dafah, *time, one time.*  
 Н. Dag, *a pace, step or measure.*  
 P. Daghá, *deceit, treachery.*  
 P. Dahliz, *a portico.*  
 Н. Dák, *post; constant vomiting.*  
 Н. Dakár, *a belch.*  
 S. Dál, *pulse.*  
 Н. Dál, *a branch.*  
 Н. Daldal, *a quagmire.*  
 Н. Dáng, *a club, summit.*  
 P. Dáng,  $\frac{1}{4}$  of a dram,  $\frac{1}{6}$  of a city.  
 Н. Dangal, *a crowd.*  
 S. Dářh, *jaw-tooth, a grinder; also dářh.*  
 Н. Dárú, *medicine; spirituous liquor; gun-powder.*  
 P. Darúd, *congratulation, blessing.*  
 P. Darzan, *a needle.*  
 P. Dastak, *clapping hands; rapping; a pass.*  
 P. Dástán, *a story, a fable.*  
 P. Dastár, *a turband.*  
 Н. Daur, *attack, labour.*  
 A. Dawá, *medicine, remedy.*  
 P. Dawádan, *labour, fatigue.*  
 P. Deg, *a caldron.*  
 P. Der, *delay.*  
 S. Dhaj, *attitude; appearance.*

- Н. Dhák, *pomp, fame ; fear.*  
 Н. Dhamak, *noise of footsteps overheard.*  
 Н. Dhanak, *lace.*  
 Н. Dhándhal, *wrangling, trick.*  
 S. Dhanuk, *a bow.*  
 S. Dháp, *a foot measure, as far as a man can run without taking breath.*  
 S. Dhár, *edge, a line ; a stream.*  
 Н. Dharak, *palpitation.*  
 S. Dháras, m. f. *firmness of mind.*  
 S. Dhaul, *a thump.*  
 Н. Dhaunk, *panting, the asthma.*  
 Н. Dhíl, *looseness, laxiness.*  
 Н. Dholak, *a small drum.*  
 S. Dhúl, *dust.*  
 Н. Dhúm, *bustle, tumult, smoke ; dhúm-dhám, bustle, noise.*  
 S. Dhun, *propensity, application ; sound.*  
 Н. Dhúp, *sunshine, a perfume ; a sword.*  
 Н. Dibiyá, *a small box.*  
 P. Díđ, m. f. *sight, show.*  
 P. Dímak, *white-ant ; also díwak.*  
 Н. Díwár, *a wall ; also díwál.*  
 P. Doál, *a strap, a belt.*  
 P. Dochár, *interview, meeting.*  
 Н. Dor, *a string.*  
 A. Duá, *prayer, benediction.*  
 S. Dúb, *a grass, (Agrostis linearis.)*  
 P. A. Dubur, *posteriors.*  
 P. Dúkán, *a shop ; also dokán.*  
 P. Dúm, *a tail, end.*  
 A. Dunyá, *the world.*  
 P. Dúr, *distance.*  
 P. Durd, *sediment.*  
 Н. Er, *spurring.*  
 A. Fajar, *morning, dawn.*  
 A. Fál, *an omen.*  
 A. Faláh, *prosperity, refuge.*  
 P. Falákhun, *a sling.*  
 P. Fález, *a field of melons.*  
 A. Faná, *mortality.*  
 P. Fánús, *a glass shade.*  
 A. Fáq, *notch of an arrow.*  
 A. Fara, *a bough, a branch.*  
 A. Faraj, *cheerfulness, joy.*  
 A. Fard, *a sheet, a roll.*  
 P. Farghúl, *a wrapper, a cloak.*  
 P. Farhang, *wisdom ; a vocabulary.*  
 P. Faryád, *complaint.*  
 A. Fasđ, *phlebotomy.*  
 Н. Faşl, *a section ; harvest.*  
 A. Fatah, *an opening, victory.*  
 A. Fauj, *an army.*  
 A. Fazá, *open space, or field.*  
 A. Fidá, *sacrifice, ransom.*  
 A. Fighán, m. f. *lamentation.*

- A. Fikr, *m. f. thought, counsel.*  
 A. Filfil, *pepper.*  
 A. Finduq, *filbert nut.*  
 A. Fiqah, *knowledge of religion and law.*  
 P. Fildid, *steel.*  
 H. Gad, *sediment.*  
 S. Gagar, *a pot for holding water.*  
 S. Gah, *a handle.*  
 P. Gáh, *p'ace; time.*  
 S. Gájar, *a carrot.*  
 S. Gand, *stink, filth.*  
 S. Gánd, *the anus.*  
 S. Gandh, *scent, odor.*  
 S. Gandhak, *brimstone.*  
 H. Ganjiyá, *a wallet.*  
 S. Gánth, *knot.*  
 H. Gap, *gap-shap, chit-chat.*  
 P. Gard, *dust.*  
 P. Gardán, *revolution; conjugation.*  
 P. Gardan, *the neck.*  
 P. Gardának, *the pointers in the Great Bear.*  
 S. Garh, *a difficulty.*  
 S. Garj, *a bellowing, thunder.*  
 S. Gártop, *burial.*  
 S. Gaṭhiyá, *a sack; pain in the joints, a bump.*  
 S. Gaṭhiyá báo, *rheumatism.*  
 H. Gaun, *opportunity.*  
 P. Gazak, *a relish.*  
 P. Gazand, *m. f. misfortune, loss.*  
 S. Ghám, *heat, sweat.*  
 H. Ghán, *as much as is thrown into a mill at once.*  
 A. Ghaná, *riches.*  
 H. Ghanghan, *an imitative sound.*  
 A. Gharaz, *design, business.*  
 H. Gharíyá, *a crucible; a honey-comb.*  
 S. Ghás, *grass.*  
 H. Ghasan, *act of rubbing.*  
 A. Ghaur, *deep thought.*  
 A. Ghazal, *an ode, a poem.*  
 A. Ghib, *a tertian ague.*  
 S. Ghin, *disgust, hatred.*  
 A. Ghiná, *a song.*  
 A. Ghirbál, *a sieve.*  
 A. Ghibyás, *redressing wrongs.*  
 A. Ghizá, *food, diet.*  
 P. Ghulel, *a pellet-bow.*  
 H. Ghus-paith, *access.*  
 P. Gird-bád, *a whirl-wind.*  
 P. Gird-nawáh, *environs.*  
 P. Giyáh, *grass, straw, herbage.*  
 H. God, *the lap, the bosom.*  
 P. Golak, *a till, a drawer.*  
 S. Gon, *a bag, a sack.*  
 S. Gond, *gum.*  
 H. Gophan, *a sling.*

- P. Gor, *a tomb, a grave.*  
P. Gospand, *a sheep, a goat.*  
P. Guftár, *speech.*  
P. Guft-go, *conversation.*  
P. Guft-o-shaníd, *discourse ; contention.*  
H. Gúlar, *a wild fig.*  
P. Gulbáng, *warbling ; fame.*  
S. Gúnj, *echo, buxwing.*  
P. Gurez, *flight.*  
S. Guriyá, *a bead of a rosary.*  
H. Guríyá, *a doll.*  
P. Guroh, *m. f. a multitude, a band.*  
P. Guzáf, *a falsehood, rash speech.*  
P. Guḡrán, *livelihood, employment.*  
A. Ḥabb, *a grain.*  
A. Ḥadd, *boundary, limit ; pl. ḥudúd.*  
A. Ḥadís, *m. f. tradition.*  
H. Hagás, *tenesmus.*  
P. Haikal, *figure, ornament ; a temple, a palace.*  
A. Ḥaiṣ-baiṣ, *hesitation, perplexity, suspense.*  
A. Ḥaiẓ, *the menses.*  
A. Ḥajm, *thickness, bigness.*  
A. Hajo, *satire, lampoon.*  
A. Ḥamd, *praise.*  
H. Hánk, *a bawling ; driving.*  
H. Haṣ, *name of a nut (Myrobalan).*  
A. Ḥarb, *war, battle.*  
S. Hartál, *orpiment.*  
A. Ḥasad, *envy, malice.*  
S. Haṭh, *violence ; teasing, obstinacy.*  
A. Hawá, *air ; desire.*  
A. Hawas, *desire, lust.*  
A. Ḥayá, *shame, modesty.*  
P. Hezam, *fire-wood.*  
A. Ḥimáyal, *a sword-belt hung from the shoulder ; necklace of flowers.*  
A. Ḥiná, *a tree (Lawsonia inermis).*  
A. Ḥirs, *avarice, ambition.*  
A. Ḥubb, *love, friendship.*  
H. Húk, *ache, stitch.*  
H. Húl, *a thrust.*  
H. Húr, *wrangling.*  
A. Ḥusám, *a sharp sword.*  
A. Iṭiná, *care, labour.*  
A. Iṭiráz, *objection, opposition.*  
A. Ibtidá, *beginning.*  
A. Ẹd, *a festival.*  
A. Idbár, *calamity.*  
A. Ẹfá, *performing, paying.*  
A. Ifrát, *m. f. excess, superfluity.*  
A. Iftirá, *fiction, calumny.*  
A. Iḥáṭah, *an inclosure.*

- A. Ihtimám, *diligence, solicitude.*
- A. Ihtiyáj, *need, want.*
- A. Ijlás, *act of sitting.*
- A. Ikráh, *abhorrence, aversion.*
- A. Iktifá, *sufficiency.*
- A. Iláj, *m. f. remedy.*
- A. Ilháḥ, *solicitation.*
- A. Itijá, *a request, refuge.*
- A. Iltimás, *m. f. a beseeching or praying.*
- A. Ymá, *sign, wink.*
- A. Imbisát, *gladness, mirth.*
- A. Imdád, *help, succour.*
- A. Inán, *reins, bridle.*
- S. Indráyan, *colocynth.*
- A. Inshá, *creation, composition.*
- A. Intihá, *end.*
- A. Yrád, *bringing, producing.*
- A. Ishá, *first watch ; evening prayers.*
- A. Ishtiál, *m. f. inflaming, burning.*
- A. Ishtihá, *hunger.*
- P. Istád, *act of standing.*
- A. Istidá, *request, desire.*
- A. Istidád, *readiness ; ability.*
- A. Istikráh, *aversion, reluctance.*
- A. Istiláḥ, *phrase, idiom.*
- A. Istimdád, *begging assistance.*
- A. Istirzá, *desire to please, alacrity.*
- A. Itmínán, *rest, security.*
- A. Ittilá, *information.*
- A. Yzá, *pain, vexation.*
- A. Izár, *drawers.*
- P. Já, *a place.*
- P. Jabín, *the forehead.*
- A. Jád, *a ringlet.*
- P. Jádád, or Jáidád, *a place ; service ; an assignment of land.*
- A. Jadwal, *ruled lines.*
- P. Jafá, *oppression.*
- H. Jagah, *a place ; also gáh.*
- P. Jágír, or Jáígír, *a pension in land.*
- P. Jáh, *dignity, rank.*
- H. Jájam, or Jázam, *a cloth to sit on.*
- A. Jama, *a congregation, collection.*
- H. Jamak, *state of success or*
- H. Jáman, *a fruit.* [glory.]
- P. Ján, *m. f. life.*
- A. Janáb, *side ; majesty.*
- P. Jang, *battle.*
- S. Jángh, *the thigh.*
- A. Jánib, *a part or side.*
- H. Jaṣ, *a root.*
- S. Jaṣáwal, *winter dress.*
- H. A. Jaríb, *a sort of stick ; a measure.*



- P. Jast-jú, *searching*.  
 A. Jauhar, *m. f. a gem, skill ; essence*.  
 A. Jazá, *requital, reward*.  
 H. Jeb, *a pocket*.  
 H. Jehar, *a pile of pots filled with water*.  
 H. Jhalak, *splendor*.  
 H. Jhálár, *fringe*.  
 H. Jhak, *absurd conduct ; passion, also jhal*.  
 H. Jhamak, *glitter*.  
 H. Jhanak, or jhankár, *tinkling*.  
 H. Jhánjh, *cymbals ; passion*.  
 H. Jhánk, *peeping*.  
 H. Jhar, *heavy rain ; kind of lock*.  
 H. Jháṛan, *sweepings, a coarse cloth*.  
 H. Jharap, *fieriness, acrimony*.  
 H. Jhatak, *a twitch, throw*.  
 H. Jhijhak, *a start*.  
 H. Jhíl, *a lake*.  
 H. Jhilam, *armour*.  
 H. Jhíngá, *shrimp*.  
 H. Jhirak, *threat*.  
 H. Jhok, *a jolt*.  
 H. Jhonk, *a shove, a blast*.  
 A. Jhúl, *body clothes of cattle ; a bag*.  
 H. Jhúmak, *an assembly ; battle*.
- S. Jíbh, *the tongue*.  
 A. Jilá, *splendor*.  
 A. Jilau, *a rein ; retinue*.  
 A. Jild, *skin, a book*.  
 A. Jimá, *copulation*.  
 A. Jináh, *a pinion or wing*.  
 A. Jins, *kind, race*.  
 H. Joár, *flood-tide ; Indian corn*.  
 H. Jonk, *a leech*.  
 A. Juṛ, *hunger*.  
 H. Jún, *a louse*.  
 H. Jung, *collection (of books &c.) ; emotion*.  
 P. Kábuk, *a pigeon-house*.  
 P. Kachkol, *a cup, a beggar's wallet*.  
 S. Kachnár, *a tree, (Bauhinia variegata.)*  
 H. Kachpach, *a crowd*.  
 A. Kadd, *search, labor*.  
 P. Kaf, *foam*.  
 A. Kafak, *a part of the hand stained*.  
 A. Kaff, *palm of the hand*.  
 P. Káh, *grass, straw*.  
 P. Kajak, *iron for driving elephants*.  
 P. Kákul, *a curl, a lock*.  
 P. Kamán, *a bow*.  
 P. Kamand, *a scaling ladder*.  
 P. Kamar, *the loins ; a girdle*.  
 A. Kamín, *an ambush*.

- A. Kanh, *substance, quality.*  
 H. Kanjiyá, *a small sty, or stithe.*  
 S. Kapás, *cotton.*  
 H. Kaşak, *a crash, thunder.*  
 P. Kárd, *a knife.*  
 A. Kárcz, *a canal for watering gardens.*  
 P. Kás, *a kind of grass ; a couch.*  
 H. Kasak, *pain, stitch.*  
 P. Kashúd, *an opening.*  
 A. Kasr, *loss, affliction.*  
 H. Kastúra, *an oyster.*  
 S. Katran, *parings.*  
 S. Kenchul, *slough of a snake.*  
 S. Kesar, *saffron.*  
 A. Khabar, *news, account.*  
 H. Khadeş, *pursuit.*  
 H. Khail, *armed multitude.*  
 A. Khair, *goodness, health.*  
 P. Khák, *dust, earth.*  
 P. Khákistar, *ashes.*  
 S. Khál, *the skin.*  
 A. Khalq, *creation, people.*  
 H. P. Khán, *or kán, a mine.*  
 A. Khánqáh, *a monastery.*  
 H. Khapách, *a splinter.*  
 H. Khaprail, *a tiled house.*  
 A. Kharád, *a lathe.*  
 H. Kharáhand, *stalk of burnt grass.*  
 P. Kharíd, *purchase.*
- A. Kharíf, *autumn, or its harvest.*  
 P. Khas, *a grass, (Andropogon muricatum.)*  
 A. Khatá, *mistake, crime.*  
 A. Khátim, *a ring, a seal.*  
 A. Khátir, *the heart.*  
 H. Khainch, *pulling.*  
 A. Khazz, *coarse silk cloth.*  
 A. Khifá, *a secret.*  
 H. Khíl, *parched grain.*  
 S. Khír, *rice-milk.*  
 P. Khirad, *wisdom.*  
 P. Khirám, *pace, gait.*  
 P. Khistak, *lower garment.*  
 A. Khiyát, *a needle.*  
 A. Khizán, *autumn, or its falling leaves.*  
 P. Kho, *nature, habit.*  
 A. Khush-bo, *perfume.*  
 H. Kich, *or kichaş, mud.*  
 H. Kichpich, *mud, mire.*  
 S. Kíl, *a small nail or peg ; also kílá.*  
 P. Kilíd, *a key.*  
 P. Kilk, *a reed, a pen.*  
 S. Kiran, *a ray of the sun.*  
 P. Kinár, *bosom, embrace.*  
 A. Kirh, *aversion.*  
 H. Kirich, *a splinter ; a sword.*  
 A. Kitáb, *a book.*  
 A. Kitabiyá, *a small book.*

- s. Koyal, *a cuckoo*.  
 s. Kuch, *m. f. the bosom*.  
 H. Kúd, *a leap*.  
 A. Kufr, *m. f. infidelity*.  
 s. Kúk, *sighing, sobbing*.  
 P. Kuláh, *a cap, hat*.  
 H. Kuláneh, *a bound, a leap*.  
 H. Kulhiyá, *a cup*.  
 P. Kumak, *aid, assistance*.  
 P. Kún, *Podex*.  
 P. Kunjashk, *a sparrow*.  
 Kuřuk, *chuckling*.  
 H. Lád, *a load*.  
 P. Láf, *boasting, vanity*.  
 s. Lág, *hitting; enmity; love*.  
 P. Laghám or lagám, *a bridle*.  
 A. Laḥad, *niche of a sepulchre*.  
 H. Lahak, *glitter*.  
 s. Lahar, *a wave, a whim*.  
 A. Laḥn, *a sound, melody*.  
 A. Lail, *night*.  
 s. Láj, *shame*.  
 P. Lakad, *a kick*.  
 H. Lalkár, *a call, a challenge*.  
 H. Lam-chhar, *a long musket*.  
 A. Lán, *cursing; also lantán*.  
 H. Lap, *a handful of water*.  
 H. Lapak, *a flash; the spring of a tiger, &c.*  
 H. Lapetan, *a roller on which cloth is wound*.  
 H. Lař, *a string of pearls, a row*.  
 H. Latak, *dangling, coquetry*.  
 s. Láth, *an obelisk; also lát*.  
 s. Lau, *flame of a candle*.  
 A. Lauḥ, *a plank, tablet*.  
 s. Laung, *a clove*.  
 P. Lezam, *a kind of bow made for exercise*.  
 H. Líd, *dung of horses*.  
 H. Líkh, *a nit*.  
 A. Liqá, *act of meeting*.  
 A. Lisán, *the tongue, language*.  
 s. Loh-sár, *an iron mine*.  
 H. Loth, *a corpse*.  
 H. Lúh, *a hot wind*.  
 H. Luṭiyá, *a small pot*.  
 A. Mád, *place of return, resurrection*.  
 A. Madad, *help*.  
 A. Madaḥ, *praise*.  
 A. Mádan, *m. f. a mine*.  
 A. Madd, *extension*.  
 P. Magas, *a fly; a freckle*.  
 H. Mahak, *odour, perfume*.  
 P. Mahár, *reins, wood in the nose of a camel*.  
 A. Maḥfil, *place of meeting, assembly*.  
 A. Maḥshar, *the last judgment*.  
 H. Mainá, *a kind of jay*.  
 A. Majál, *power, ability*.  
 A. Majlis, *an assembly*.

- A. *Májún*, an electuary medicine ; confection.
- H. *Malmal*, muslin.
- H. *Mánd*, a faded color ; a dunghill, a den.
- H. *Máng*, division of the hair ; a prow.
- P. *Mánind*, m. f. resemblance.
- A. *Maḥkhar*, the nostril.
- A. *Mantiq*, logic ; an oration.
- A. *Manzil*, a day's journey ; an inn, a dwelling.
- A. *Maqad*, a place to sit on ; the hips.
- S. *Már*, a beating, a blow.
- P. *Mardumak*, the pupil of the eye.
- P. *Marg*, death.
- A. *Marqad*, a bed, a grave.
- A. *Masá*, evening.
- A. *Maṣáf*, a field of battle, the ranks.
- A. *Maṣal*, a fable, proverb ; pl. *imsál*.
- A. *Mashaḥ*, a torch.
- P. *Mashk*, a leathern water-bag.
- A. *Mashq*, beating ; labour ; example, use.
- A. *Masnad*, a throne, a cushion.
- A. *Matā*, enjoyment, advantage.
- A. *Matá*, merchandise.
- H. *Matak*, coquetry, ogling ; also *maṭkan*.
- A. *Mauj*, a wave ; a whim.
- H. A. *Máwá*, substance ; starch ; m. f. dwelling.
- A. *Mazár*, m. f. a place of visitation ; a grave.
- P. *Mekh*, a nail, a tent-pin.
- H. *Mend*, a bank, a border.
- P. *Mez*, a table.
- A. *Mihak*, a touch-stone, a test.
- A. *Miḥráb*, the pulpit, or chief place in a mosque.
- P. *Míl*, a needle, a skewer.
- S. *Miláp*, agreement, reconciliation.
- A. *Mindíl*, a table-cloth, a towel ; a turband.
- A. *Minqár*, a bird's bill or beak.
- A. *Miqráz*, scissors.
- A. *Miráj*, a ladder.
- A. *Míraṣ*, heritage, patrimony.
- S. *Mirch*, pepper.
- S. *Mirdang*, a kind of drum.
- H. *Miroṣ*, a twist, a turn.
- A. *Miṣál*, or *miṣl*, simile, likeness.
- A. *Miṣbáḥ*, a lamp.
- A. *Mistar*, a rule, a line.
- A. *Miswák*, a tooth-brush.
- P. *Miyán*, scabbard ; the loins.
- A. *Mízán*, a balance, a scale.

- P. Mizhah, *the eye-lash* ; pl. mizhgán.
- A. Mizráb, *a quill with which a musical instrument is struck.*
- P. Morchál, *an intrenchment.*
- H. Morchang, *a Jew's-harp* ; also múrchang, múchung, and múhchang.
- A. Moṭh, *bundle, load* ; muṭh, *a handle.*
- A. Mubtidá, *commencement.*
- H. Múchh, *whiskers.*
- A. Muhimm, *important business* ; pl. mahámm.
- P. Muhar, *a seal, a gold coin.*
- S. Múng, *a kind of pulse.*
- S. Múnj, *a grass of which ropes are made.*
- A. Murád, *desire, design.*
- A. Muṭád, *custom, use.*
- A. Nabz, *the pulse.*
- P. Náf, *the navel.*
- P. Nafir, *a brazen trumpet.*
- P. Nafrín, *detestation, curse.*
- A. Nahar, *a stream.*
- A. Naḥo, *syntax; way, manner.*
- P. Nai-shakar, *sugar-cane.*
- S. Náḳ, *the nose.*
- S. Nakel, *the iron in a camel's nose.*
- S. Nak-sír, *the veins of the nose.*
- A. Namat, *way, manner.*
- P. Namáz, *prayer.*
- P. Namkín, *pickled lemons.*
- P. Namúd, *guide ; appearance.*
- A. Námús, *m. f. reputation.*
- P. Nán, *bread.*
- H. Nánd, *a large earthen pan.*
- H. Nánhiyál, *maternal grandfather's family. —*
- P. s. Náo, *a boat.*
- S. Náp, *a measure.*
- A. Naqá, *purity.*
- A. Naqb, *a burrow, a mine.*
- A. Naql, *a history, a tale, a copying.*
- A. Nár, *fire.*
- P. Nard, *a counter ; backgammon.*
- P. Nargis, *a narcissus.*
- A. Nas, *a vein, a sinew.*
- S. Nás, *snuff.*
- P. Nashtar, *a lancet.*
- A. Nasím, *a gentle breeze.*
- A. Nasl, *race.*
- A. Naṣr, *prose.*
- S. Nath, *m. f. ring of the nose.*
- A. Naum, *sleep.*
- S. Nau-ratan, *ornament of nine pearls for the wrist.*
- P. Nawá, *voice.*
- P. Náwak, *an arrow ; a tube ; a sting.*
- P. Naward, *a ply, a fold.*

- A. Naam, *verse, order ; a string.*  
 A. Nazr, *sight, vision.*  
 A. Naṣṣ, *a gift ; a vow ; an interview.*  
 H. Neg, *marriage presents.*  
 H. Neo, *a foundation.*  
 H. Nichháwar, *sacrifice, a victim.*  
 A. Nidá, *sound, voice.*  
 P. Nigáh, *a look, a glance ; care.*  
 S. Nínd, or Níd, *sleep.*  
 A. Niqáb, *a veil.*  
 A. Niṣáb, *root, dignity ; capital.*  
 A. Niṣár, *m. f. scattering money.*  
 H. Niwár, *tape.*  
 P. Niyáz, *a petition ; poverty ; a thing dedicated.*  
 P. Nok, *a beak or bill, also nol.*  
 H. Ojhal, *privacy.*  
 H. Ok, *sickness at the stomach.*  
 H. Os, *dew.*  
 H. Pachchar, *a wedge.*  
 H. Pachháṣ, *a fall, a winnowing.*  
 H. Pág, or pagiyá, *a turband.*  
 P. Pagáh, *dawn of day ; and poh, or pah.*  
 H. Pahunch, *arrival.*  
 P. Paikán, *head of an arrow.*  
 S. Paikár, *war.*  
 S. Paizár, *a slipper or shoe.*  
 H. Pakaṣ, *act of seizure.*  
 H. Pakháwaj, *a kind of drum, a timbrel.*  
 H. Pál, *m. f. a sail ; a small tent.*  
 P. Palak, *the eyelid.*  
 P. Páliz, *a field of melons.*  
 E. Paltan, *a battalion.*  
 P. Panáh, *protection, refuge.*  
 H. Pár, *a scaffold.*  
 S. Parakh, *examination, trial.*  
 P. Pargár, *m. f. a pair of compasses.*  
 S. Parhan, *the act of reading.*  
 H. Partal, *the baggage of a horseman.*  
 P. Parwá, *fear ; and parwáh.*  
 P. Parwáz, *the act of flying.*  
 P. Pasand, *choice.*  
 P. Pashm, *wool, hair.*  
 H. Paṭhiyá, *a young full-grown animal.*  
 P. Patíl-soz, *a lamp-stand.*  
 H. Paṭkan, *a knock or fall.*  
 H. Patwár, *a rudder ; also Patwál.*  
 S. Payál, *straw.*  
 S. Páyil, *ornament of the feet.*  
 H. Pau, *ace on dice ; dawn.*  
 P. Pechak, *a ball of thread.*  
 H. Peng, *exertion made in swinging.*

- P. Pechak, *a ball of thread.*  
 H. Peng, *exertion made in swinging.*  
 H. Penth, *a market.*  
 S. Per, *a tree.*  
 P. Peshwáz, *a gown, female dress.*  
 H. Phab, phaban, *ornament.*  
 S. Phál, *plough-share.*  
 H. Phánk, *a slice or piece of fruit.*  
 H. Phatkár, *curse, removal.*  
 H. Phenk, *throw, cast.*  
 S. Phonhár, or phorhár, *small drops of rain.*  
 H. Phonk, *notch of an arrow.*  
 H. Phúnk, *act of blowing.*  
 H. Phuñiyá, *a sore, a pimple.*  
 S. Píb, *pus, matter.*  
 H. Píchh, *rice-gruel.*  
 P. Píh, *grease, tallow.*  
 H. Pík, *betel spittle.*  
 H. Pínak, *intoxication from opium.*  
 S. Pír, *pain.*  
 S. Píth, *the back.*  
 S. Piyár, *m. f. love.*  
 S. Piyás, *thirst.*  
 P. Piyáz, *an onion.*  
 S. Por, *a joint.*  
 P. Poshák, *dress, clothing.*  
 S. Púchh, *inquiry.*  
 S. Púnychh, *a tail.*  
 H. Purchak, *deceit, trick.*  
 S. Puwál, *straw.*  
 A. Qáb, *a large dish for kneading dough ; a measure.*  
 A. Qabá, *a garment, a jacket.*  
 A. Qabr, *a grave.*  
 A. Qabz, *contraction, receipt, tax.*  
 A. Qadr, *worth, quantity, fate.*  
 A. Qafá, *back of the neck.*  
 A. Qaid, *imprisonment, obligation.*  
 A. Qanút, *despair.*  
 A. Qasam, *an oath.*  
 A. Qatá, *cut, shape.*  
 A. Qatár, *row, string of animals.*  
 A. Qaum, *a tribe, a sect.*  
 A. Qaus, *a bow.*  
 A. Qausquzah, *the rainbow.*  
 A. Qazá, *fate, death.*  
 A. Qism, *kind, part ; pl. aqsám.*  
 A. Qist, *a portion.*  
 A. Qital, *battle, slaughter.*  
 A. Qor, *a cotton rope, tape twist.*  
 A. Qulqul, *gurgling.*  
 H. Ráb, *sirup.*  
 A. Rafáh, *repose.*  
 P. Raftár, *gait, pace.*  
 P. Rag, *a vein, a fibre.*  
 H. Ragar, *attrition.*  
 H. Raged, *pursuit, chase.*

- P.** Ráh, rah, *a way.*  
**S.** Rákh, ashes.  
**S.** Rál, saliva ; pitch, rosin.  
**A.** Ramz, *a wink or sign.*  
**P.** Rán, *the thigh.*  
**S.** Ráng, pewter ; tin.  
**H.** Ranjak, *priming powder.*  
**A.** Raqam, *kind, writing.*  
**H. A.** Rás, *reins of a bridle ; m. the head.*  
**P.** Rasad, *stores for an army, &c.*  
**P.** Rasíd, *a receipt.*  
**A.** Rasm, *custom ; pl. rusúm.*  
**S.** Rath, *a carriage.*  
**P.** Rauárau, *travelling.*  
**A.** Raunaq, *splendor, beauty.*  
**P.** Raz, *a vineyard, grape.*  
**A.** Razá, *consent, permission.*  
**P.** Reg, *sand.*  
**H.** Rel-pel, *abundance ; crowd.*  
**H.** Renk, *braying of an ass.*  
**P.** Resmán, *string, cord.*  
**P.** Rewand, *rhubarb.*  
**A.** Ridá, *a cloke.*  
**A.** Ríh, *wind.*  
**A.** Rihl, *support for a book.*  
**A.** Rijá, *hope.*  
**S.** Ríjh, *love, desire.*  
**A. P.** Rikáb, *a stirrup ; a dish.*  
**P.** Rím, *matter, pus.*  
**H.** Rírh, *the back-bone.*  
**S.** Roás, *inclination to cry.*
- P.** Robáh, *a fox.*  
**S.** Rohú, *name of a fish.*  
**S.** Rok, and Rokán, *prevention.*  
**S.** Rokaṛ, *ready-money.*  
**P.** Rúdád, *a narration.*  
**A.** Rúh, *soul, spirit ; pl. arwáh.*  
**S.** Rúk and Rúkán, *to boot.*  
**A.** Şabá, *a gentle breeze.*  
**A.** Sabíl, *a way, a road.*  
**A.** Şabr, *patience.*  
**A.** Şadá, *a sound.*  
**A.** Şadaf, *a shell, a pearl.*  
**A.** Sadd, *a wall, a barrier.*  
**A.** Şadr, *the breast.*  
**A.** Şafá, *purity.*  
**A.** Şaff, *a line, a series.*  
**H.** Ságún, *teak wood.*  
**A.** Şaḥnak, *a plate.*  
**A.** Saho, *an error.*  
**A.** Sájd, *the fore-arm.*  
**A.** Şaid, *game, prey ; complaint.*  
**A. S.** Sail, *a flood ; a cold.*  
**A.** Sair, *perambulation.*  
**S.** Saj, *shape, appearance.*  
**P.** Sakanjabín, *oxymel, an acid.*  
**A.** Sakhá, *liberality.*  
**A.** Salakh, *the day preceding the first day of the new moon.*  
**A.** Sanad, *signature, a prop.*  
**S.** Samajh, *understanding.*  
**A.** Şamsám, *a sharp sword.*  
**P.** Sán, *a whetstone.*



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| <p>A. <b>Ṣaná</b>, <i>praise</i>.</p> <p>A. <b>Ṣandúq</b>, <i>m. f. a box, a trunk</i>.</p> <p>s. <b>Sáng</b>, <i>a spear</i>.</p> <p>P. <b>Sangín</b>, <i>a bayonet</i>.</p> <p>P. <b>Sanjáf</b>, <i>a border</i>.</p> <p>s. <b>Sánjh</b>, <i>evening</i>.</p> <p>s. <b>Sáns</b>, <i>breath, sigh</i>.</p> <p>A. <b>Sáq</b>, <i>the leg</i>.</p> <p>A. <b>Saqf</b>, <i>a roof, a canopy</i>.</p> <p>P. <b>Sará</b>, <i>house for caravans ;</i><br/>s. <i>cover of a pot</i>.</p> <p>A. <b>Ṣarā</b>, <i>the epilepsy</i>.</p> <p>H. <b>Saráh</b>, <i>praise, commendation</i>.</p> <p>H. <b>Ṣarāhind</b>, <i>a disagreeable smell</i>.</p> <p>s. <b>Saran</b>, <i>rottenness</i>.</p> <p>P. <b>Sarbaráh</b>, <i>supply, cash</i>.</p> <p>P. <b>Sar-dawál</b>, <i>reins, head-stall</i>.</p> <p>A. <b>Ṣarfah</b>, <i>expence, profusion</i>.</p> <p>A. P. <b>Sar-hadd</b>, <i>boundary</i>.</p> <p>P. <b>Sarkár</b>, <i>government, state ;</i><br/>(<i>m.</i>) <i>head man</i>.</p> <p>A. <b>Ṣarsar</b>, <i>a cold boisterous wind</i>.</p> <p>s. <b>Sarson</b>, <i>a kind of mustard seed</i>.</p> <p>A. <b>Sataḥ</b>, <i>a platform, a surface</i>.</p> <p>A. <b>Saṭar</b>, <i>a line</i>.</p> <p>P. <b>Satoh</b>, <i>distress</i>.</p> <p>P. <b>Saugand</b>, <i>an oath</i>.</p> | <p>P. <b>Sazá</b>, <i>correction, punishment</i>.</p> <p>s. <b>Sej</b>, <i>a bed, bedding</i>.</p> <p>P. <b>Shab</b>, <i>night</i>.</p> <p>P. <b>Shab-deg</b>, <i>a dish of meat and turnips kept on the fire all night</i>.</p> <p>P. <b>Shab-nam</b>, <i>dew</i>.</p> <p>P. <b>Shah-rag</b>, <i>the great vein in the arm</i>.</p> <p>P. <b>Shakar</b>, <i>sugar</i>.</p> <p>P. <b>Shakeb</b>, <i>patience</i>.</p> <p>P. <b>Shákh</b>, <i>a bough, a branch</i>.</p> <p>P. <b>Shákhśár</b>, <i>a garden</i>.</p> <p>A. <b>Shakl</b>, <i>shape</i>.</p> <p>s. <b>Shál</b>, <i>a shawl</i>.</p> <p>A. <b>Shalakh</b>, <i>a round of musketry ; also shalaq</i>.</p> <p>A. <b>Shalláq</b>, <i>a flogging</i>.</p> <p>P. <b>Shám</b>, <i>evening</i>.</p> <p>A. <b>Shama</b>, <i>a lamp</i>.</p> <p>A. <b>Shamím</b>, <i>odour</i>.</p> <p>P. <b>Shamsher</b>, <i>a sword</i>.</p> <p>P. <b>Shán</b>, <i>dignity, business</i>.</p> <p>P. <b>Shaníd</b>, <i>act of hearing</i>.</p> <p>A. <b>Sharáb</b>, <i>wine, liquor</i>.</p> <p>A. <b>Sharaḥ</b>, <i>explanation</i>.</p> <p>A. <b>Sháriā</b>, <i>a high road</i>.</p> <p>P. <b>Sharm</b>, <i>shame, modesty</i>.</p> <p>A. <b>Sharr</b>, <i>wickedness</i>.</p> <p>A. <b>Sharṭ</b>, <i>condition, agreement</i>.</p> <p>A. <b>Shaṭranj</b>, <i>chess</i>.</p> <p>A. <b>Shifá</b>, <i>cure, recovery</i>.</p> |
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- P. Shikan, *shrinking*.  
 P. Shikoh, *dignity, state*.  
 A. Shiriyán, *an artery*.  
 S. Shisham, *a kind of wood, sissoo*.  
 A. Shuḡ, *light, rays*.  
 P. Shustoshú, *washing*.  
 P. Síkh, *a spit*.  
 S. Sil, *a grinding-stone*.  
 A. Siláh, *armour, arms*.  
 S. Síṃ, *a flat bean*.  
 A. Sinán, *point of a spear, &c.*  
 P. Sindán, *an anvil*.  
 A. Šinf, *species, kind*.  
 H. Sínk, *a culm of grass for brooms*.  
 H. Síp, *a shell*.  
 P. Sipáh, *an army*.  
 P. Sipar, *a shield*.  
 P. Sipás, *praise, thanksgiving*.  
 P. Sipurd, *charge, trust*.  
 H. Sir, *madness*.  
 P. Sitad, *a taking*.  
 S. Síṭh, *dregs of betel*.  
 A. Širát, *a way*.  
 S. Síwín, *vermicelli*.  
 P. Sohun, *a file*.  
 H. Sojh, *straightness*.  
 S. Sonf, *aniseed*.  
 S. Sonṭh, *dry-ginger*.  
 P. Sozan, *a needle*.  
 P. Sú, *a side*.  
 A. Šubah, šabáh, *dawn of day*.  
 P. Súfár, *m. f. the notch of an arrow; needle's eye*.  
 S. Súj, *a swelling*.  
 H. Sújh, *sight*.  
 A. Šulah, šaláh, *peace*.  
 A. Šulb, *crucifixion, teasing*.  
 H. Sumsum, *noise of wood burning, simmering*.  
 A. Sumúm, *hot pestitential winds*.  
 S. Súd, *proboscis of an elephant*.  
 S. Súngh, *a smell*.  
 S. Súnghun, *a thing to smell, snuff*.  
 S. Surang, *a mine, subterraneous passage*.  
 A. Súranján, *a medicine*.  
 P. Surín, *the hips, the thighs*.  
 P. Táḃ, *heat, light, power*.  
 A. Ṭabá, *nature, genius*.  
 A. Ṭabáshír, *sugar of the bamboo*.  
 A. Ṭablak, *a little drum*.  
 A. Ṭádád, *number, computation*.  
 P. Tagápú, tagdau, *bustle, fatigue*.  
 P. Tah, *fold; the bottom*.  
 P. Táḃ, *a plait*.  
 H. Ṭahak, *pain in the joints*.  
 H. Ṭahal, *housewifery, a job*.  
 A. Taj, *the bay tree, or its bark*

- A. **Tajassus**, *spying*.  
 H. **Tak**, *a scale, staring*.  
 S. P. **Ták**, *a glance ; a vine*.  
 H. **Takkar**, *shoving or knocking against*.  
 A. **Takrár**, *repetition*.  
 S. **Taksál**, *m. f. mint*.  
 H. **Tál**, *a heap ; evasion*.  
 A. **Talab**, *wages*.  
 A. **Taláq**, *a divorce*.  
 H. **Talwár**, *a sword ; also turwár*.  
 A. **Tama**, *hvarice*.  
 A. **Tamanná**, *a request*.  
 A. **Tammauwul**, *riches, growing rich*.  
 P. **Tán**, *note, tune*.  
 A. **Tanáb**, *a tent rope*.  
 H. **Táng**, *the leg*.  
 H. **Tánk**, *an iron pin, a stitch*.  
 P. **Tankhwáh**, *wages*.  
 S. **Tánt**, *m. f. cat-gut, sinew*.  
 A. **Tanz**, *mirth*.  
 P. **Tap**, *a fever ; tapidiq, a hectic fever ; tapighib, a tertian fever*.  
 H. **Táp**, *pawing of a horse*.  
 H. **Tapak**, *sound made by dropping ; pain ; also tábhak*.  
 P. **Tár**, *m. f. thread ; wire*.  
 H. **Tár**, *understanding*.  
 P. **Tarab**, *a musical tone*.  
 A. **Tarab**, *cheerfulness, joy*.  
 A. **Tarah**, *mode, manner*.  
 S. **Tarang**, *a wave ; whim ; dignity*.  
 H. **Tarap**, *agitation, haste, a leap*.  
 P. **Tarázú**, *a scale, balance*.  
 P. **Taríz**, *a piece of cloth cut transversely*.  
 S. **Tartar**, *chattering*.  
 A. **Tarz**, *form, manner*.  
 H. **Tasak**, *stitch, throb*.  
 H. **Tatiyá**, *a skreen*.  
 A. **Taubah**, *penitence*.  
 A. **Tawáf**, *encompassing ; pilgrimage*.  
 A. **Tawajjuh**, *turning to, kindness*.  
 A. **Tawaqqu**, *hope, trust*.  
 A. **Tawázú**, *humility, compliments*.  
 A. **Tawazzú**, *ablution, arriving at puberty*.  
 P. **Tegh**, *a scimitar*.  
 H. **Tem**, *snuff of a candle*.  
 P. **Teshah**, *a carpenter's axe*.  
 H. **Tháh**, *bottom, ford*.  
 H. **Thak-thak**, *m. f. hard work ; a sound*.  
 H. **Thand**, *thandak, coldness*.  
 H. **Tháp**, *a tap, a paw*.  
 H. **Thasak**, *state, dignity*.  
 H. **Thaur**, *place*.

- Н. **Ṭhek**, *support*.  
 Н. **Ṭhes**, *a knock, a blow*.  
 Н. **Ṭhiliyá**, *a water-pot*.  
 Н. **Ṭhiṭhak**, *standing amazed*.  
 Н. **Ṭhiṭhar**, *numbness*.  
 Н. **Ṭhokar**, *a blow, a tripping ; so ṭhes*.  
 Н. **Ṭhong**, *striking with the finger or beak*.  
 Н. **Ṭhumak**, *walking gracefully*.  
 А. **Ṭib**, *medicine*.  
 А. **Ṭihál**, *spleen*.  
 Н. **Ṭikiyá**, *a wafer, small cake of charcoal*.  
 Р. **Ṭilak**, *a gown*.  
 А. **Ṭimśál**, *resemblance*.  
 Н. **Ṭíp**, *a note of hand ; drawing a cord*.  
 Н. **Ṭiptáp**, *ornament ; act of pressing*.  
 Н. **Ṭís**, *a throb*.  
 Н. **Ṭo-á**, *feeling, groping*.  
 Н. **Ṭok**, *hindrance*.  
 Н. **Tond**, *pot-belly*.  
 Т. **Top**, *a cannon*.  
 Т. **Topak**, or **tupak**, *a musket*.  
 Р. **Toshak**, *a quilt, a mattress*.  
 Р. **Tufang**, *a musket ; a tube*.  
 Н. **Tuk**, *a moment*.  
 Н. **Ṭungár** or **ṭúng**, *pecking or nibbling fruit*.  
 S. **Ukh** and **íkh**, *sugar-cane*.  
 Н. **Uláq**, *a kind of small boat*.  
 Н. **Uljhan**, *involution, complication*.  
 Н. **Ulú**, *grass used for thatch*.  
 Н. **Umang**, *transport, joy*.  
 Р. **Ummed**, or **ummaid**, *hope*.  
 А. **Umr**, *age*.  
 S. **Unchás**, *height*.  
 Н. **Ungh**, *nodding, sleepiness*.  
 Н. **Upaj**, *the chorus of a song*.  
 Н. **Upas**, *offensive smell, rottenness*.  
 Н. **Uṭán**, *act of flying*.  
 Н. **Ureb**, *complication*.  
 G. **Uṣṭarláb** *an astrolabe*.  
 Н. **Utáran**, *a fragment ; cast-off clothes*.  
 Н. **Utáwal**, *quickness*.  
 Н. **Uṭhán**, *act of appearing*.  
 Н. **Uṭh-baith**, *restlessness*.  
 А. **Wabá**, *the plague or pestilence*.  
 Р. **Wáh**, *bravo ! alas !*  
 А. **Wafá**, *performing a promise, fidelity*.  
 А. **Wajh**, *cause ; mode ; face*.  
 А. **Wara**, *m. f. timidity, fear of God ; temperance*.  
 А. **Wasat**, *m. f. the middle, centre*.  
 Р. **Wáshud**, *opening, dispersing*.

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| <p>A. <i>Waza</i>, <i>situation, state, mode, conduct.</i></p> <p>A. <i>Wilá</i>, <i>friendship.</i></p> <p>F. <i>Yád</i>, <i>recollection, memory.</i></p> <p>P. <i>Yál</i>, <i>a horse's mane.</i></p> <p>A. <i>Yás</i>, <i>despair.</i></p> <p>P. <i>Zabán</i>, <i>the tongue, speech.</i></p> <p>A. <i>Ḥabh</i>, <i>sacrifice, slaughter.</i></p> <p>A. <i>Zabúr</i>, <i>the Psalms of David.</i></p> <p>A. <i>Záfarán</i>, <i>saffron.</i></p> <p>P. <i>Zaghan</i>, <i>a kite.</i></p> <p>P. <i>Zághand</i>, <i>sally, flight, levity.</i></p> <p>A. <i>Zahr</i>, <i>the back.</i></p> <p>A. <i>Zak</i>, <i>zik</i>, <i>injuring, dis-appointing.</i></p> <p>P. <i>Zakhm</i>, <i>m. f. a wound.</i></p> <p>P. <i>Zalú</i>, <i>a leech.</i></p> <p>A. <i>Zamád</i>, <i>a bandage, a plaster.</i></p> <p>P. <i>Zamám</i>, <i>m. f. a rein, bridle.</i></p> <p>P. <i>Zambíl</i>, <i>a basket, purse.</i></p> | <p>A. <i>Zamburak</i>, <i>a small gun.</i></p> <p>A. <i>Zamín</i>, <i>earth.</i></p> <p>P. <i>Ḥamm</i>, <i>blame.</i></p> <p>A. <i>Zanjabíl</i>, <i>dry ginger.</i></p> <p>P. <i>Zanjír</i>, <i>a chain.</i></p> <p>B. <i>Ḥarb</i>, <i>a blow, stamping.</i></p> <p>P. <i>Zardak</i>, <i>a carrot.</i></p> <p>H. <i>Zaṭal</i>, <i>quibbling, chattering.</i></p> <p>A. <i>Ḥawá</i>, <i>or ziyá</i>, <i>light, splendor.</i></p> <p>P. <i>Zeb</i>, <i>beauty, ornament.</i></p> <p>A. <i>Ḥidd</i>, <i>opposition.</i></p> <p>P. <i>Zih</i>, <i>a bow-string.</i></p> <p>A. <i>Ziná</i>, <i>adultery, fornication.</i></p> <p>P. <i>Zinjif</i>, <i>fringe.</i></p> <p>P. <i>Zír</i>, <i>zíl</i>, <i>the treble, (in music.)</i></p> <p>P. <i>Zirah</i>, <i>iron armour.</i></p> <p>P. <i>Zulf</i>, <i>a curling lock.</i></p> <p>A. <i>Zunnár</i>, <i>a belt, or girdle; a rosary.</i></p> |
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## CHAPTER II.

## OF ADJECTIVES.

## (1.)—COMMON ADJECTIVES.

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| <p>P. <b>Abád</b>, <i>populous</i>.</p> <p>P. <b>Abí</b>, <i>watery</i>.</p> <p>X H. <b>Abká</b>, <i>present (time)</i>.</p> <p>A. <b>Ablaq</b>, <i>pye-bald</i>.</p> <p>— S. <b>Achchhá</b>, <i>good</i>.</p> <p>— A. <b>A'dil</b>, <i>just</i>.</p> <p>A. <b>Adím</b>, <i>destitute</i>.</p> <p>H. <b>Adkhilá</b>, <b>Adkholá</b>, <i>half-blown</i>.</p> <p>H. <b>Adná</b>, <i>low, mean, inferior</i>.</p> <p>P. <b>Afshurdah</b>, <i>pressed, filtered</i>.</p> <p>P. <b>Afsurdah</b>, <i>frozen, faded, sad</i>.</p> <p>P. <b>Afzún</b>, <i>increasing</i>.</p> <p>444 P. <b>Agáh</b>, <i>informed of, acquainted with</i>.</p> <p>P. <b>Aghashtah</b>, <i>moistened, mixed</i>.</p> <p>S. <b>Aglá</b>, <i>former</i>.</p> <p>S. <b>Ahaní</b>, <b>áhanín</b>, <i>of iron</i>.</p> <p>A. <b>Ahmaq</b>, <i>foolish</i>.</p> <p>A. <b>Aiyár</b>, <i>cunning</i>.</p> <p>A. <b>Ajíb</b>, <i>wonderful</i>.</p> <p>A. <b>Ajiz</b>, <i>impotent, humble</i>.</p> <p>A. <b>Ajnab</b>, <b>ajnabí</b>, <i>foreign, strange</i>.</p> | <p>S. * <b>Akelá</b>, <i>alone</i>. <i>اكلا</i></p> <p>A. <b>Akhir</b>, <b>akhír</b>, <i>last</i>. <i>آخر</i></p> <p>H. <b>Alag</b>, <i>separate, apart</i>. X</p> <p>A. <b>Alí</b>, <i>high</i>.</p> <p>A. <b>Alíl</b>, <i>weak</i>.</p> <p>A. <b>Alim</b>, <i>wise</i>.</p> <p>A. <b>Alím</b>, <i>learned</i>.</p> <p>P. <b>Alúdah</b>, <i>defiled</i>.</p> <p>A. <b>Amalí</b>, <i>artificial, practical</i>.</p> <p>A. <b>Amín</b>, <i>faithful</i>.</p> <p>A. <b>Amíq</b>, <i>deep</i>.</p> <p>P. <b>Amíránah</b>, <i>lordly</i>.</p> <p>A. <b>Amúm</b>, <i>common</i>.</p> <p>P. <b>Andak</b>, <i>a little, a few</i>.</p> <p>S. <b>Andarún</b>, <i>internal</i>.</p> <p>P. <b>Andhá</b>, <i>blind</i>. <i>اندھ</i></p> <p>S. <b>Andhiyárá</b>, <i>dark</i>. <i>اندھیارا</i></p> <p>S. <b>Andhlá</b>, <i>blind</i>.</p> <p>A. <b>Aqal-mand</b>, <i>wise</i>. <i>اقالماند</i></p> <p>A. <b>Aqil</b>, <i>wise</i>. X</p> <p>A. <b>Aqím</b>, <i>barren</i>.</p> <p>P. <b>Arámídah</b>, <i>at ease</i>.</p> <p>P. <b>Arástah</b>, <i>prepared, adorned</i>. X</p> <p>A. <b>Arghawání</b>, <i>purple</i>.</p> <p>A. <b>Arif</b>, <i>sagacious</i>.</p> |
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- A. A'rízí, *accidental*.  
 P. Arjmand, *beloved; happy*.  
 P. Arzán, *cheap*.  
 A. Arzaq, *blue*.  
 P. Arzúmand, *desirous*.  
 P. Asán, *easy*.  
 P. Ashkára, *clear, known*.  
 P. Ashúftah, *distracted*.  
 A. Así, or muási, *sinning, a sinner, sinful*.  
 A. Aslí, *original, noble*.  
 X P. Asmání, *celestial; blue*.  
 X P. Asúdah, *satisfied*. *regain*  
 A. A'tir, *odoriferous*.  
 X A. Auwal, *first, best*.  
 S. Awárah, *wandering*.  
 P. Awízah, *pendent*.  
 P. Ayandah, *future*.  
 P. Azád, azádah, *free*.  
 A. Azáf, *very weak*.  
 P. Azárí, *sick*. *Shah*  
 A. A'zim, *resolved, determined*.  
 A. Azím, *great*.  
 X A. Azíz, *beloved, respected*.  
 P. Azurdah, *afflicted, sad*.  
 A. Bá-aşar, *effectual*.  
 X P. Bad, *bad, evil*.  
 P. Bad-chál, *flagitious*.  
 P. Bad-chashm, *malignant, evil-eyed*.  
 P. Bad-dil, *suspicious*.  
 P. Bádí, *flatulent*.  
 A. Badía, *novel*.  
 P. Bad-salúkí, *ill-mannered, wicked*. X  
 P. Bad-súrat, *ugly*. X  
 P. Bad-zabán, *abusive*.  
 P. Bad-zát, *wicked*. X  
 P. Bahádur, *brave*. X  
 P. Bahárí, *vernal*.  
 P. Bahrá, *deaf*. X  
 P. Bahrahmand, *blessed; profitable*.  
 A. Baḥrí, *maritime*.  
 H. Bahut, *much, many*. X  
 H. Bahuterá, *many*. X  
 H. Báín, *left, to the left*. X  
 A. Baḥíl, *miserly*.  
 P. Bálá, *high*.  
 P. Bá-mazah, *delicious*.  
 P. Bá-muruwat, *manly*.  
 S. Bánjh, *barren*.  
 A. Báqí, *remaining*. X  
 H. Bará, *great, large*. X  
 P. Barábar, *level, equal*. X  
 P. Bárání, *rainy*.  
 P. Barbád, *destroyed*. X  
 P. Bar-guzídah, *chosen*.  
 P. Barham, *confused; angry*.  
 P. Bárík, *fine, subtle*.  
 A. Bar-ṭaraf, *aside, dismissed*.  
 P. Bas, *enough, plenty*.  
 P. Bá-tadbír, *prudent*.  
 P. Bá-tamíz, *judicious*.  
 A. Báṭil, *vain, futile*.  
 A. Báṭín, *inward*.

- Н. Bátúní, *talkative*.  
 P. Bá-wafá, *faithful*.  
 P. Be-arám, *sick*.  
 P. Be-chárah, *helpless*.  
 P. Bedár, *wakeful*.  
 P. Be-dard, *unfeeling*.  
 Н. Be-dharak, *fearless*.  
 P. Be-dil, *heartless*.  
 X A. Be-fáidah, *useless, unprofitable*.  
 X A. Be-fikr, *careless*.  
 A. Be-gham, *sorrowless*.  
 X P. Be-gunáh, *faultless*.  
 A. Be-ḡayá, *shameless*.  
 P. Be-hosh, *senseless*.  
 P. Be-húdah, *absurd*.  
 A. Be-ikhtiyár, *involuntary*.  
 P. Be-já, *improper*.  
 P. Be-kár, *unemployed*.  
 X A. Be-khabar, *careless*.  
 Н. Be-mát, *of a different mother*.  
 X P. Be-parwá, *fearless*.  
 A. Be-qadar, *worthless*.  
 A. Be-qarár, *unsteady*.  
 A. Be-qiyás, *inconceivable*.  
 A. Be-raḡm, *merciless*.  
 P. Besh, *good, more*.  
 P. Be-shumár, *numberless*.  
 A. P. Be-taqşır, be-gunáh, *innocent*.  
 A. Be-wafá, *faithless*.  
 P. Be-waqúf, *foolish*.  
 P. Bezár, *disgusted*.  
 S. Bhalá, *good*. *good*  
 Н. Bhar, bhará, *full*. *well*  
 S. Bhárí, *heavy*. *heavy*  
 Н. Bhúkhá, *hungry*. *hungry*  
 P. Bihtar, *better*. *better*  
 P. Bíná, *clear-sighted*.  
 P. Bisyár, *many, much*.  
 S. Bujhail, *laden*.  
 P. Buland, *high*; barhe, *old*.  
 P. Burd-bár, *patient*.  
 P. Buzurg, *great*.  
 P. Chálák, *active*. *active*  
 Н. Changá, *healthy, cured*. *healthy*  
 Н. Chaptá, *flattened*.  
 P. Charindah, *grazing*.  
 Н. Chaukas, *clever, cautious*.  
 Н. Chauṛá, *wide, broad*. *broad*  
 Н. Chhipá, *close, hidden*. *hidden*  
 Н. Chhotá, *small, little*. *small, little*  
 Н. Chikkan, *clean*.  
 Н. Chup, *silent*.  
 S. Dáhiná, *right*. *right, in the way*  
 A. Dáḡhil, *entering, entered*.  
 P. Dáman-gír, *dependant on, attached to*.  
 P. Dáná, *wise*. *wise*  
 P. Dang, *astonished, foolish*.  
 P. Dard-mand, *afflicted, sympathizing*.  
 P. Darindah, *tearing, rapacious*.  
 P. Darkár, *necessary*. *necessary*



P. Darmándah, *helpless*.

P. Daulat-mand, *rich*.

S. Dhílá, *loose, lazy*.

P. Diláwar, *brave*.

P. Dil-band, *attractive*.

P. Dil-chasp, *pleasant*.

P. Diler, *bold*.

P. Dil-gír, *melancholy*.

P. Dil-shikastuh, *broken-hearted*.

P. Díwánah, *mad*.

P. Do-dilah, *double-minded*.

118. S. Dublá, *thin, lean*.

P. Durusht, *rough, fierce*.

P. Durust, *right, fit*.

P. Dushwár, *difficult*.

S. Ekṭha, or ikatṭhá, *collected together*.

A. Fahím, *intelligent*.

P. Fáidah-mand, *profitable*.

A. Faiyáz, *liberal*.

A. Fajúr, *adulterous, wicked*.

A. Fákhir, *excellent*.

A. Faqír, *poor, a beggar*.

P. Farákh, *wide, ample*.

P. Farámosh, *forgotten*.

P. Faráz, *high, exalted*.

P. Farbih, *fat*.

P. Fareftah, *deceived, enamoured*.

A. Fáriḡh, *free, at leisure*.

P. Farmán-bardár, *obedient*.

P. Faro-mándah, *tired, dejected*.

P. Farrukh, *happy*.

A. Fásid, *vicious, perverse; also fásiq*.

A. Fataḡ-mand, or fataḡ-yáb, *victorious*.

A. Fazíḡ, *infamous, disgraceful*.

A. Fázil, *excellent, learned*.

A. Fazúl, *exuberant*.

P. Fikr-mand, *thoughtful*.

P. Fíroz, fírozmand, *fortunate, victorious*.

P. Gandah, *fetid*.

P. Garámí, *dear, precious*.

P. Garán, *heavy, important, dear in price*.

P. Gardan-kash, *haughty, stubborn*.

P. Garm, *hot, warm*.

P. Gawár, gawará, *digesting, agreeable*.

H. Ghábrá, or ghabrá, *confused*.

A. Gháfil, *senseless, negligent*.

A. Ghafúr, *clement, forgiving*.

A. Ghaib, *hidden, absent*.

A. Gháib, *absent*.

A. Ghairat-mand, *jealous, emulous*.

A. Ghaiyúr, *jealous, high-minded*.

P. Ghálib, *victorious*.  
 A. Ghalíz, *dirty*.  
 P. Ghalbán, *rolling*.  
 H. Ghamágham, *thick, crowded*.  
 A. Ghamgín, *sorrowful*.  
 A. Ghaní, *rich, independent*.  
 A. Gharíb, *poor*.  
 A. Gharúr, *proud*.  
 S. Ghasílá, *grassy*.  
 H. Gháyal, *wounded*.  
 H. Gherá, *round, surrounded*.  
 A. Ghusṣah, *angry*.  
 P. Giriftá, *giriftah, taken*.  
 H. Gorá, *fair, white*.  
 P. Goyá, *speaking, speaker*.  
 P. Gudáz, *melting, mild*.  
 P. Gum, *gum-shudah, lost*.  
 P. Gum-ráh, *erring, wandering*.  
 P. Gúnágún, *variegated, various*.  
 P. Gunáh-gár, *sinning, a sinner*.  
 H. Gúngá, *dumb*.  
 P. Gursanah, *hungry*.  
 P. Gustákh, *arrogant, rude*.  
 P. Guzídah, *chosen*.  
 A. Hádiq, or háziq, *ingenious*.  
 A. Hairán, *astonished*.  
 A. Halák, *lost, destroyed*.  
 A. Halím, *mild, affable*.  
 H. Hálká, *light, mean*.

P. Ham-dard, *compassionate, sympathizing*.  
 A. Hámilah, *pregnant*.  
 P. Ham-shakl, *like in appearance*.  
 H. Hansor, *facetious*.  
 A. Haqíqí, *real, true*.  
 A. Haqír, *vile, contemptible*.  
 A. Haram, *sacred, forbidden*.  
 A. Harám, *unlawful, illegitimate*.  
 A. Haríf, *clever, pleasant*.  
 A. Hásid, *envious*.  
 A. Hasín, or ḥasain, *beautiful*.  
 A. Ḥasín, *strong, fortified*.  
 P. Haul-nák, *frightful, terrible*.  
 A. Hawá-dár, *airy*.  
 P. Hawá-parast, *vain, volatile*.  
 A. Hazín, *sorrowful*.  
 A. Házir, *present*.  
 A. Hirsí, or ḥarís, *greedy*.  
 P. Hoshiyár, *sensible, clever*.  
 P. Hosh-mand, *intelligent*.  
 P. Hunarmand, *skilful*.  
 A. Iḥsán-mand, *obliged, grateful*.  
 P. Ikká, iklautá, *unique, only*.  
 S. Imándár, *faithful*.  
 P. Iqbálmand, *fortunate*.  
 P. Istádah, *standing*.  
 A. Ittifáqí, *accidental*.  
 H. Jagmagá, *glittering*.  
 S. Jagtá, *awake*.  
 A. Jáhil, *ignorant*.

- A. Jáiz, *lawful, proper*.  
 P. Jald, *quick*.  
 P. Jalíl, *glorious, illustrious*.  
 P. Jamíl, *beautiful, elegant*.  
 H. Janglí, *wild, clownish*.  
 A. Járí, *flowing*.  
 A. Jarídah, *alone, solitary, unattended*.  
 A. Jawán-mard, *brave*.  
 H. Jhútá, jhúthá, *false*.  
 A. Jismání, *corporeal*.  
 S. Jítá, *alive*.  
 A. Judá, *separate, different*.  
 P. Kabáb, *roasted*.  
 A. Kabír, *great, large*.  
 H. Kachchá, *raw, unripe*.  
 A. Káfí, *sufficient*.  
 A. Káhil, *lazy, weak*.  
 P. Kaj, *crooked*.  
 P. Kam, *little, deficient*.  
 A. Kamál, *complete, perfect*.  
 P. Kam-bakht, *unfortunate*.  
 A. Kámil, *perfect*.  
 P. Kamínah, *base, mean*.  
 P. Kam-kharch, *parsimonious*.  
 P. Kam-qadr, *worthless*.  
 P. Kam-yáb, *scarce*.  
 P. Kam-zor, *weak*.  
 P. Kárdán, *expert*.  
 P. Kár-gar, kárí, *effectual ; also kám-gár*.  
 A. Karím, *generous, liberal*.  
 P. Kár-rawá, *useful*.  
 S. Karuá, *bitter, virulent*.  
 A. Kasal-mand, *sick, relaxed*.  
 P. Kashídah, *drawn ; sullen*.  
 A. Kasíf, *dense, dirty*.  
 A. Kaşír, *many, much*.  
 A. Khabír, *knowing, wise*.  
 A. Kḥafá, kḥafah, *angry*.  
 A. Kḥafí, kḥafiyah, *secret, concealed*.  
 A. Kḥair, *good*.  
 A. Kḥajal, *modest, bashful*.  
 A. Kḥálí, *empty*.  
 P. Kḥám, *raw*.  
 P. Kḥámosh, *silent*.  
 H. Khará, *erect, standing*.  
 A. Kḥaráb, *bad, spoiled*.  
 P. Kḥarídah, *purchased*.  
 A. Kḥás, kḥásah, *noble*.  
 P. Kḥastah, *wounded*.  
 H. Kḥaṭṭá, *acid*.  
 A. Kḥirad-mand, *wise*.  
 A. Kḥiyálí, *fanciful*.  
 P. Kḥúb, *good*.  
 A. Kḥujistah, *happy*.  
 H. Khulá, *open*.  
 P. Kḥursand, *contented*.  
 P. Kḥúsh, *pleased*.  
 P. Kḥushk, *dry*.  
 P. Kḥushnúd, *pleased, content*.  
 P. Kḥwáhan, *wishing, desirous*.  
 P. Kḥwástáh, *desired*.  
 P. Kínah-war, *malicious, rancorous*.

- P. Kor, *blind*.
- P. Kotah, kotáh, *short, small*.
- P. Kotah-undesh, *improvident*.
- P. Kuhan, kuhan-sál, *old*.
- P. Kumakí, *auxiliary*.
- P. Kushádah, *open*.
- P. Labálab, *brimful*.
- P. Lá-chár, *destitute, helpless*.
- H. Ládú, *fit to carry a load*.
- A. Laffáz, *eloquent*.
- P. Láf-zan, *boasting*.
- P. Lághar, *lean*.
- A. Lá-hásil, *unproductive, profitless*.
- A. Lá-iláj, lá-dawá, *irremediable*.
- A. Laím, *reprehensible, miserly*.
- A. Lajín, *accursed, detested*.
- A. Láiq, *worthy, fit*.
- A. Lá-jawáb, *silenced, speechless*.
- P. Lál, *red*.
- H. Lálchí, *covetous*.
- S. Lambá, *long, tall*.
- H. Langrá, *lame in one foot*.
- S. Lařák, lařáká, *quarrelsome*.
- A. Lá-sání, *only, unequalled*.
- A. Lá-shak, láraib, *doubtless, unquestionable*.
- H. Lařak, *hanging*.
- A. Laříf, *pleasant*.
- A. P. Lá-zabán, lá-sukhan, lá-kalám, *silent, speechless, taciturn*.
- A. Lázim, *necessary, urgent, suitable*.
- A. Lazíz, *delicious, pleasant*.
- H. Lúla, *lame in the hands*.
- P. Lunjá, *lame; also lunj, lunjah*.
- A. Máf, *pardoned*.
- A. Maflúj, *paralytic*.
- A. Maghlúb, *conquered*.
- A. Maghmúm, *grieved*.
- A. Maghrúr, *proud*.
- H. Mahangá, *dear*.
- A. Maḥfuz, *preserved*.
- A. Máhir, *acute, ingenious*.
- A. Maḥkúm, *subject, under command*.
- A. Maḥmúd, *praised; worthy*.
- A. Maḥrúm, *prohibited; disappointed*.
- A. Maḥzun, *grieved*.
- A. Maḥzuz, *delighted*.
- A. Máil, *inclined to*.
- S. Mailá, *dirty*.
- A. Maimún, *happy*.
- A. Majbúr, *forced*.
- A. Majnún, *mad in love*.
- A. Maḥtúb, *betrothed*.
- A. Makkár, *deceitful*.
- P. Mál-andesh, *reflecting on consequences*.
- A. Malhuz, *contemplated*.

- A. Málúm, *known*.  
 A. Mamnún, *obliged*.  
 P. Mándah, *tired, weary*.  
 A. Manḥus, *unfortunate*.  
 A. Mání, *forbidding, preventing*.  
 A. Mānsúkh, *abolished*.  
 A. Nā-ta, *rical*.  
 A. Māqūd, *agreeable*.  
 Mardánah, *only*.  
 Mardúd, *rejected*.  
 A. Maríz, *sick*.  
 A. Mashghúl, *engaged in*.  
 A. Mashhúr, *well known*.  
 A. Masmú, *heard*.  
 A. Maṣrúf, *expended*.  
 P. Mast, *drunk*.  
 H. Mat-wálá, *drunk*.  
 A. Maujúd, *existing*.  
 A. Maúqúf, *stopped*.  
 A. Mausúf, *described, praised*.  
 P. Mazah-dár, *delicious*.  
 A. Mazbuṭ, *strong*.  
 A. Mazkúr, *above-mentioned*.  
 A. Mazmúm, *contemptible*.  
 A. Máẓúr, *excused*.  
 A. Mihín, *fine, thin*.  
 P. Mihr-ban, *kind, compassionate*.  
 A. Miskín, *poor, miserable*.  
 S. Mithá, *sweet*.  
 H. Moṭá, *fat, thick*.  
 A. Muaiyan, *fixed*.  
 A. Muṭṭar, *perfumed*.  
 A. Muṭazzaz, *honoured*.  
 A. Mubáarak, *happy*.  
 A. Mubtalá, *involved in trouble*.  
 A. Mudauwar, *round*.  
 A. Mufaṣṣal, *distinct*.  
 A. Mufíd, *profitable*.  
 A. Muflis, *poor*.  
 A. Muhaiyá, *prepared, ready*.  
 A. Muḥarram, *sacred*.  
 A. Muḥíb, *awful*.  
 A. Muḥít, *encircling*.  
 A. Muḥkam, *strong*.  
 A. Muhmil, *negligent*.  
 A. Muḥsin, *obliging*.  
 A. Muḥtáj, *necessitous, indigent*.  
 A. Mujarrab, *tried*.  
 A. Mujarrad, *alone*.  
 A. Muḥhálif, *opposite, adverse*.  
 A. Muláim, *soft*.  
 A. Mulázim, *assiduous*.  
 A. Mumkin, *possible*.  
 A. Mumtáz, *distinguished*.  
 A. Munásib, *proper, fit*.  
 H. Muḥh-zor, *headstrong*.  
 A. Munkir, *denying*.  
 A. Muntashir, *published*.  
 A. Munzal, *sent*.  
 A. Muqábil, *confronting, equal*.  
 A. Muqaddam, *prior*.  
 A. Muqaddar, *predestined*.

- A. Muqarrab, *approximated, near.*
- A. Muqarrar, *certain, fixed.*
- A. Murabbá, *square.*
- A. Murauwaj, *current.*
- P. Murdah, *or murdár, dead.*
- A. Murtakib, *mounted.*
- A. Musáhib, *associated with.*
- A. Musakhkhar, *subdued.*
- A. Musallam, *preserved.*
- P. Mushkí, *dark bay.*
- A. Mushkil, *difficult.*
- A. Mushtáq, *desirous.*
- A. Mustaghriq, *immersed.*
- A. Mustahíl, *impossible.*
- A. Mustahiq, *worthy.*
- A. Mustaid, *prepared, ready, fit.*
- A. Muṭábiq, *agreeable.*
- A. Muta fakir, *thoughtful.*
- A. Mutájjib, *wonderful.*
- A. Mutakabbir, *proud.*
- A. Muṭamad, *confidential.*
- A. Mutanaffir, *detesting.*
- A. Mutawajjih, *turning to, attentive to.*
- A. Muttafiq, *agreeing.*
- A. Muṭṭila, *acquainted with.*
- A. Muwáfiq, *conformable.*
- A. Muyassar, *attainable, easy.*
- A. Muṣirr, *pernicious.*
- A. Muzlúm, *oppressed.*
- P. Muzlúmnawáz, *pitying the oppressed.*
- A. Muṣṭarib, *or muṣṭaribánah, disturbed.*
- P. Ná-bud, *destroyed.*
- P. Ná-chár, *remediless.*
- P. Ná-chíz, *trifling, of no worth.*
- P. Nádán, *ignorant.*
- A. Náfi, *profitable, salubrious.*
- A. Nafis, *precious, delicate.*
- P. Nafs-kush, *temperate.*
- P. Ná-gawár, *indigested, unarranged.*
- A. Ná-ḥaq, *unjust.*
- P. Ná-kám, *disappointed; also ná-murád.*
- P. Ná-kardahkár, *inexperienced.*
- P. Ná-khúsh, *displeased.*
- A. Ná-láiq, *unworthy.*
- P. Nam, *moist, wet.*
- P. Ná-mard, *cowardly, impotent.*
- P. Nam-didáh, *suffused with tears.*
- P. Námi, námwar, *celebrated.*
- P. Namúdár, *noted, famed.*
- S. Nangá, *naked.*
- P. Ná-páedár, *unstable, frail.*
- P. Nápák, *impure.*
- P. Ná-pasand, *disapproved of.*
- A. Ná-qis, *imperfect, inept.*
- P. Narm, *soft.*

A. Ná-sabr, *impatient*.  
 P. Ná-sáz, *discordant*.  
 P. Ná-sazá, *unmerited, impertinent*.  
 A. Naşf, *half*.  
 P. Ná-shukr, *unthankful*.  
 P. Násipás, *ungrateful*.  
 A. Ná-tamám, *unfinished*.  
 A. Nátiq, *speaking*.  
 H. Naţ-khaţ, *roguish, trickish*.  
 P. Nau, *nayá, new*.  
 P. Ná-umed, *hopeless, despairing*.  
 A. Nawázish-firmá, *caressing*.  
 P. Ná-yáb, *scarce*.  
 P. Názak, *delicate, gracious*.  
 A. Názil, *descending*.  
 P. Nek, *good*.  
 P. Nek-bakht, *fortunate, happy*.  
 P. Nek-kár, *virtuous*.  
 P. Nek-nám, *renowned*.  
 P. Niámat-khwár, *enjoying favour*.  
 P. Nigahbán, *guarding, watching*.  
 H. Nikammá, *useless; also nákára*.  
 P. Niko, *good*.  
 P. Ním, *half*.  
 P. Ním-ján, *half dead with fear*.  
 A. Nímjosh, *coddled*.

P. Páedár, *firm, durable*.  
 H. Pahilá, or pahlá, *first*.  
 P. Pahná, *broad, wide*.  
 P. Paidá, *born, produced*.  
 P. Pairau, *following*.  
 P. Pájí, *mean*.  
 P. Pák, pákízá, *pure*.  
 S. Pakká, *ripe*.  
 P. Pand-pazir, *advised, taking advice*.  
 P. Pareshán, *wretched, distressed*.  
 P. Pasandídah, *chosen, approved of*.  
 P. Pashemán, *ashamed, penitent*.  
 P. Past, *low, mean*.  
 H. Patlá, *fine, thin*.  
 P. Pechán, *twisted*.  
 P. Pesh-dast, *pre-eminent*.  
 H. Phabtá, *pertinent, fit*.  
 H. Pharchhá, *clear, pure*.  
 H. Pichhlá, or pichhá, *latter*.  
 P. Pilíd, *unclean*.  
 S. Piyásá, *thirsty*.  
 P. Pizír, pizírah, *acceptable*.  
 H. Poplá, *toothless*.  
 P. Pukhtah, *cooked, ripe*.  
 H. Púrá, or púr, *full*.  
 S. Puráná, *old*.  
 A. Qabíh, *vile*.  
 A. Qábil, *capable*.  
 A. Qabúl, *accepted, approved*.

- A. Qadím, *old*.  
 A. Qadír, *powerful*.  
 A. Qáim, *standing, firm*.  
 A. Qalíl, *little*.  
 A. Qaríb, *near*.  
 A. Qásir, *defective*.  
 A. Qátiq, *cutting*.  
 A. Qaví, *strong*.  
 A. Qímatí, *valuable*.  
 A. Raḥmán, *merciful*.  
 P. Rám, *tame*.  
 P. Rangá-rang, *various, many-colored*.  
 P. Rangín, *colored*.  
 P. Ranjídah, *afflicted, displeased*.  
 P. Rást, *right*.  
 P. Rawá, *right*.  
 P. Rawádár, *approving*.  
 P. Rawánah, *despatched, departed*.  
 P. Razá-jo, *seeking consent or content*.  
 A. Razá-mand, *consenting, willing*.  
 P. Ráz-dár, *faithful, (in secrets.)*  
 A. Rázi, *contented*.  
 P. Reḳhtah, *scattered*.  
 P. Roshan, *light, splendid*.  
 P. Rusiyáh, *black-faced*.  
 P. Ruswá, *infamous*.  
 A. Şáb, *hard, difficult*.  
 A. Sábiq, *former, preceding*.  
 A. Şábir, şubúr, *patient*.  
 A. Şábit, *firm, proved*. *for*  
 P. Sabz, *green*. *green*  
 S. Sach, *true*. *more for, right, with for*  
 P. Sádah, *white*.  
 P. Sâdat-mand, *fortunate, happy*.  
 A. Şádiq, *just, sincere*.  
 A. Şadr, *chief*.  
 A. Şáf, *clean*. *clean*  
 A. Şáf-dil, *pure in heart*.  
 P. Safed, *white*. *white*  
 A. Şafí, *pure*.  
 A. Şaghír, *small, little*.  
 S. Sahaj, *easy*. *easy*  
 A. Şáhib-dil, *pious*.  
 A. Şaḥiḥ, *accurate, perfect*.  
 A. Sahl, *easy*.  
 A. Şaiqal, *polishing*.  
 A. Saḳhí, *liberal*.  
 A. Saḳht, *hard*. *hard*  
 P. Sâkin, *quiet, quiescent*.  
 A. Sákit, *silent*.  
 A. Salámat, *safe*. *sign, myself*  
 A. Şáliḥ, *good, fit*.  
 A. Salím, *mild, pacific*.  
 A. Sálím, *safe, perfect*.  
 A. Salís, *easy*. *easy*  
 P. Şalís, *easy*.  
 S. Samajh-wár, *prudent, considerate*.  
 P. Sang-dil, *hard-hearted*.



- P. Sangín, *stony*.  
 P. Sanjídah, *weighty, grave*.  
 A. Saqíl, *heavy, lazy*.  
 H. Sará, *rotten, musty*.  
 H. Sára, *the whole, all*.  
 P. Sarásímah, *amazed*.  
 P. Sar-bulund, *exalted*.  
 P. Sard, *cold*.  
 P. Sar-faráz, *exalted, eminent*.  
 P. Sar-garm, *intent on, earnest*.  
 P. Sar-gashtah, *afflicted, astonished*.  
 P. Sar-kash, *rebellious*.  
 P. Sar-shár, *full, intoxicated*.  
 P. Sáyahdár, *shady*.  
 P. Sazá-wár, *worthy, deserving*.  
 P. Sáz-gár, *consonant, proper*.  
 P. Ser, *full*.  
 P. Shád, *happy*.  
 P. Shádáb, *verdant*.  
 P. Shád-dil, *cheerful*.  
 P. Shadíd, *extreme*.  
 P. Shád-kám, *joyous*.  
 P. Shádmán, *pleased*.  
 P. Shah-wár, *kingly*.  
 A. Shahwatí, *lascivious*.  
 P. Shaidá, *mad, in love*.  
 A. Shákír, *grateful, thankful*.  
 A. Shakkí, *doubtful*.  
 A. Shámil, *united with, containing*.  
 A. Shamsí, *solar*.  
 A. Sharíf, *great, noble*.  
 A. Sharír, *wicked*.  
 P. Sharmindah, *ashamed*.  
 A. Sheránah, *tiger-like*.  
 P. Shiguftah, *expanded*.  
 P. Shikárí, *of the game or hunting kind*.  
 P. Shikastah, *broken*.  
 P. Shinás, *knowing*.  
 P. Shírín, *sweet, affable*.  
 P. Shitábí, *quick*.  
 P. Shokh, *wanton*.  
 A. Shúm, *black, unfortunate*.  
 H. Sídhá, *straight*.  
 A. Siflah, *ignoble*.  
 P. Sínah-soz, *tormented*.  
 P. Sínah-zor, *robust, athletic*.  
 P. Siyáh, *black*.  
 P. Siyáh-bakht, *unfortunate*.  
 P. Siyáh-kár, *wicked*.  
 P. Siyáh-mast, *dead-drunk*.  
 P. Sog-wár, *grievous, afflicted*.  
 P. Subuk, *light*.  
 H. Súḍaul, *handsome*.  
 P. Súḍ-mand, *profitable*.  
 A. Súfí, *wise*.  
 S. Sukhá, *dry*.  
 P. Súkhan-dán, *eloquent*.  
 P. Surkh, *red*.  
 P. Sust, *idle*.  
 P. Sustí, *idle*.  
 H. Suthrá, *good, fine*.

P. **Tabáh**, *bad, spoiled*.  
 A. **Tábi**, **tábídár**, *dependant, following*.  
 A. **Tabi-í**, *natural, innate*.  
 A. **Táhir**, *pure, chaste*.  
 P. **Taiyár**, *ready*.  
 A. **Taiyár**, *flying, ready*.  
 A. **Talab-dár** or **talab-gár**, *desirous, seeking*.  
 A. **Tálib**, *asking*.  
 A. **Tálibi-dunyá**, *worldly-minded*.  
 P. **Talkh**, *bitter*.  
 A. **Tamám**, *complete*.  
 A. **Támia**, **tammá**, *covetous*.  
 P. **Tan-durust**, *healthy*.  
 P. **Tang**, *strait, narrow*.  
 P. **Tanhá**, *alone*.  
 P. **Tar**, *wet, moist*.  
 P. **Tárik**, *dark*.  
 P. **Tarsán**, *fearful, afraid*.  
 P. **Tars-nák**, *timid*.  
 P. **Tawáná**, *powerful*.  
 P. **Tawangar**, *rich*.  
 A. **Tawíl**, *long*.  
 P. **Tázah**, *fresh*.  
 H. **Terhá**, *crooked*.  
 P. **Tez**, *sharp*.  
 P. **Tez-rau**, *swift*.  
 H. **Thaká**, *tired, weary*.  
 H. **Thandá**, or **thandha**, *cold*.  
 H. **Thík**, *exact, right*.  
 H. **Thorá**, *a little*.

S. **Tíkhá**, *pungent, angry*.  
 P. **Tishnah**, *thirsty*.  
 H. **Totlá**, *stammering*.  
 P. **Tund**, *hot, angry*.  
 P. **Tursh**, *sour, harsh*.  
 S. **Udás**, *sorrowful*.  
 H. **Ultá**, *turned over, opposite*.  
 P. **Umedwár**, *hopeful*.  
 P. **Unchá**, *high*.  
 A. **Wafá-dár**, *faithful, sincere*.  
 A. **Wáfir**, *abundant*.  
 A. **Wahíd**, **wáhid**, *alone, one*.  
 P. **Wairán**, **wírán**, *desolate*.  
 A. **Wájib**, *necessary, proper, just*.  
 A. **Wáqif**, *knowing, experienced*.  
 H. **Waqr-wálá**, *dignified*.  
 A. **Waquf-dár**, *informed of, experienced*.  
 A. **Wasíq**, *firm, steady*.  
 A. **Waswási**, *doubtful*.  
 A. **Wáziḥ**, *evident, clear*.  
 P. **Yagánuh**, *single, incomparable*.  
 P. **Yak-dil**, *of the same mind*.  
 P. **Yak-ru**, *unanimous*.  
 P. **Yak-sán**, *equal, alike*.  
 P. **Yaktá**, *single, solitary*.  
 A. **Yaqín**, *certain, true*.  
 P. **Yár-básh**, *sensual*.  
 P. **Zabar**, *above*.  
 P. **Zabar-dast**, *oppressive*.

A. Zāhir, <i>evident.</i>	P. Zard, <i>yellow.</i>
A. Zāhín, <i>sagacious.</i>	A. Zārib, <i>beating.</i>
P. Zahr-dār, <i>poisonous.</i>	A. Zāríf, <i>ingenious.</i>
A. Zā-i, <i>lost, abortive.</i>	A. Zārúr, <i>necessary.</i>
A. Zāid, <i>redundant.</i>	P. Zebá, <i>adorned, beautiful.</i>
A. Zāíf, <i>weak.</i>	P. Zer, <i>inferior, below.</i>
A. Zāíl, <i>deficient, injurious.</i>	P. Zer-dast, <i>under command.</i>
P. Zakhmí, <i>wounded.</i>	P. Zer o zabar, <i>topsy-turvy.</i>
A. Zālíl, <i>abject, base.</i>	P. Zindah, <i>alive.</i>
A. Zālim, <i>tyrannical.</i>	P. Zírak, <i>ingenious.</i>
P. Zangárí, <i>rusty.</i>	P. Zisht, <i>ugly.</i>
P. Zar-báfi, <i>embroidered.</i>	P. Zúd, <i>quick.</i>

## (2.) NUMERICAL.

Ek, <i>one.</i>	Bís, <i>twenty.</i>
Do, <i>two.</i>	Ekís, <i>twenty-one.</i>
Tín, <i>three.</i>	Báis, <i>twenty-two.</i>
Chár, <i>four.</i>	Te-ís, <i>twenty-three.</i>
Páñch, <i>five.</i>	Chaubís, <i>twenty-four.</i>
Chhah, <i>six.</i>	Pachís, <i>twenty-five.</i>
Sát, <i>seven.</i>	Chhabís, <i>twenty-six.</i>
Aṭh, <i>eight.</i>	Satáis, <i>twenty-seven.</i>
Nau, <i>nine.</i>	Aṭháís, <i>twenty-eight.</i>
Das, <i>ten.</i>	Untís, <i>twenty-nine.</i>
Giyárah, <i>eleven.</i>	Tís, <i>thirty.</i>
Bárah, <i>twelve.</i>	Ektís, <i>thirty-one.</i>
Terah, <i>thirteen.</i>	Battís, <i>thirty-two.</i>
Chaudah, <i>fourteen.</i>	Tetís, <i>thirty-three.</i>
Pandrah, <i>fifteen.</i>	Chautís or chauntís, <i>thirty-four.</i>
Solah, <i>sixteen.</i>	Paintís, <i>thirty-five.</i>
Satrah, <i>seventeen.</i>	Chhatís, <i>thirty-six.</i>
Aṭhárah, <i>eighteen.</i>	Saintís, <i>thirty-seven.</i>
Unís, <i>nineteen.</i>	Aṭhtís, <i>thirty-eight.</i>

Untálish or unchális, *thirty-nine*.

Chális, *forty*.

Ektális, *forty-one*.

Beális, *forty-two*.

Tetális or taintális, *forty-three*.

Chauális, *forty-four*.

Paintális, *forty-five*.

Chheális, *forty-six*.

Saintális, *forty-seven*.

Athtális, *forty-eight*.

Unchás, *forty-nine*.

Panchás, *fifty*.

Ekáwan, *fifty-one*.

Báwan, *fifty-two*.

Tirpan, *fifty-three*.

Chauwan, *fifty-four*.

Pachpan, *fifty-five*.

Chhappan, *fifty-six*.

Satáwan, *fifty-seven*.

Atháwan, *fifty-eight*.

Unsath, *fifty-nine*.

Sáth, *sixty*.

Eksath, *sixty-one*.

Básath, *sixty-two*.

Tirsath, *sixty-three*.

Chausath, *sixty-four*.

Painsath, *sixty-five*.

Chhasath or chheásath, *sixty-six*.

Satsath, *sixty-seven*.

Athsath, *sixty-eight*.

Unhattar, *sixty-nine*.

Sattar, *seventy*.

Ekhattar, *seventy-one*.

Bahattar, *seventy-two*.

Tihattar, *seventy-three*.

Chauhattar, *seventy-four*.

Pachhattar, *seventy-five*.

Chhihattar, *seventy-six*.

Sathattar, *seventy-seven*.

Athhattar, *seventy-eight*.

Unásí, *seventy-nine*.

Assí, *eighty*.

Ekásí, *eighty-one*.

Beásí, *eighty-two*.

Tirásí, *eighty-three*.

Chaurásí, *eighty-four*.

Pachásí, *eighty-five*.

Chheásí, *eighty-six*.

Satásí, *eighty-seven*.

Athásí, *eighty-eight*.

Nauásí, *eighty-nine*.

Nauwe, *ninety*.

Ekánauwe, *ninety-one*.

Bánauwe, *ninety-two*.

Tiránauwe, *ninety-three*.

Chauránauwe, *ninety-four*.

Pachánauwe, *ninety-five*.

Chheánauwe, *ninety-six*.

Satánauwe, *ninety-seven*.

Athánauwe, *ninety-eight*.

Ninnánauwe, *ninety-nine*.

Sau, *a hundred*.

Hazár, *a thousand*.

Lákh, *a hundred thousand*.

Karor, *ten million*.

## CHAPTER III. OF VERBS.

### (1.)—TRANSITIVE OR ACTIVE VERBS.

- |  |  |
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| <p>н. Adhiyáná, <i>to halve.</i></p> <p>н. Ahárná, <i>to paste.</i></p> <p>н. Ainchná, <i>to draw, attract.</i></p> <p>н. Atkalná, <i>to guess.</i></p> <p>н. Aundháná, <i>to overturn, to spill.</i></p> <p>п. Azmáná, <i>to try, to prove.</i></p> <p>н. Badalná, <i>to change.</i></p> <p>п. Bakhshná, <i>to give, to forgive.</i></p> <p>н. Banáná, <i>to make, build.</i></p> <p>с. Bántná, <i>to share, or divide.</i></p> <p>н. Barmáná, <i>to bore.</i></p> <p>н. Barráná, <i>to talk in one's sleep.</i></p> <p>с. Básaná, <i>to perfume, to scent.</i></p> <p>н. Batáná, <i>to show, explain.</i></p> <p>н. Baṭorná, <i>to gather up, collect.</i></p> <p>н. Bechná, <i>to sell.</i></p> <p>с. Bedhná, <i>to perforate.</i></p> <p>н. Beṛhná, <i>to enclose.</i></p> <p>н. Bhambhorná, <i>to worry, to bite.</i></p> | <p>н. Bharná, <i>to fill.</i></p> <p>н. Bhaunkná, <i>to thrust or drive.</i></p> <p>н. Bhejná, <i>to send.</i></p> <p>н. Bhunáná, <i>to exchange money.</i></p> <p>п. Bigárná, <i>to spoil.</i></p> <p>н. Bitáná, <i>to scatter.</i></p> <p>н. Biyáná, <i>to marry.</i></p> <p>с. Bojhná, <i>to load.</i></p> <p>н. *Bolná, <i>to speak.</i></p> <p>н. Buhárná, <i>to sweep together.</i></p> <p>с. Bújhná, <i>to understand.</i></p> <p>н. Búkná, <i>to grind to powder.</i></p> <p>н. Bunná, <i>to weave.</i></p> <p>н. Cháhná, <i>to desire.</i></p> <p>с. Chakhná, <i>to taste.</i></p> <p>н. Chálná, <i>to sift.</i></p> <p>н. Chásná, <i>to plow.</i></p> <p>н. Chátná, <i>to lick, to lap.</i></p> <p>н. Chauṛáná, <i>to widen.</i></p> |
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\* Note, bolná *to speak*, and láná *to bring*, though they are active verbs, and govern the objective case, do not admit the instrumental case before them in the perfect tense, &c.

s. Chháná, *to cover over.*  
 н. Chhílná, *to peel, to scrape.*  
 н. Chhínná, *to pull, to snatch.*  
 н. Chhírakná, *to sprinkle.*  
 н. Chhítná, *to scatter, sprinkle.*  
 s. Chhitráná, *to spread, to scatter.*  
 н. Chhorná, *to let go, to loose.*  
 н. Chhuṛáná, *to set free, remove.*  
 s. Chiknáná, *to smooth, to clean.*  
 н. Chírná, *to tear, to rend.*  
 s. Choráná, *to steal.*  
 н. Chumkárná, *to coax.*  
 s. Chúmná, *to kiss.*  
 н. Chunná, *to gather, to collect.*  
 s. Chúsná, *to suck.*  
 н. Dábná, *to press down.*  
 н. Dálná, *to throw down.*  
 н. Dátná, dāṭná, *to daunt, to threaten.*  
 s. Dekhná, *to see.*  
 s. Dená, *to give.*  
 н. Dhakelná, *to shove, to push.*  
 н. Dhámpná, *to conceal, to cover.*  
 н. Dhánkná, *to cover.*  
 s. Dharná, *to place, to lay hold of.*  
 н. Dhárná, *to cry out or roar.*  
 s. Dhoná, *to wash.*

н. Dhundhná, *to seek.*  
 н. Duhráná, *to double.*  
 s. Duláná, *to shake, to toss.*  
 р. Fármáná, *to command.*  
 s. Gáná, *to sing.*  
 s. Gárná, *to bury.*  
 s. Ghisná, *to rub, to beat.*  
 s. Ginná, *to count.*  
 н. Ginwáná, *to lose.*  
 н. Giráná, *to throw down, to overturn.*  
 н. Godná, *to prick, to puncture.*  
 р. Guṛáná, *to present, to offer.*  
 н. Hánkná, *to drive.*  
 н. Hichkáná, *to jolt.*  
 н. Húlná, *to goad, to push.*  
 н. Jakarná, *to tighten.*  
 н. Jánchná, *to examine, to try.*  
 н. Jánná, *to know, to understand.*  
 н. Jar ná, *to shake off, to join.*  
 н. Jhánkná, *to peep or spy.*  
 н. Jharakná, *to browbeat, to snap at.*  
 н. Jhárná, *to sweep, to brush.*  
 н. Jhunjláná, *to reprove ; (n.) to be vexed.*  
 н. Jhutláná, *to falsify.*  
 н. Jugálná, *to chew the cud.*  
 s. Jutná, *to unite, to join in battle.*

- s. **Kahná**, to speak, to tell.  
 H. **Kamáná**, to earn ; to lessen.  
 s. **Karná**, to do, to make.  
 s. **Katarná**, to clip, to cut out.  
 s. **Káṭṇá**, to cut, to reap.  
 s. **Katráná**, to cut out, to go round about.  
 s. **Kháná**, to eat.  
 s. **Khodná**, to dig.  
 H. **Khojná**, to seek for, to inquire after.  
 s. **Kholná**, to open.  
 H. **Khoná**, to lose.  
 s. **Lambáná**, to lengthen.  
 H. **Láná**, to bring.  
 H. **Lapeṭná**, to wrap up.  
 s. **Laráná**, to fight.  
 H. **Laṭhiyáná**, to belabour, to cudgel.  
 H. **Latiyáná**, to kick.  
 H. **Lená**, to take or receive.  
 s. **Lepná**, to plaster.  
 s. **Likhná**, to write.  
 s. **Luṭná**, to plunder.  
 H. **Malná**, to rub.  
 H. **Mángná**, to ask for, to beg.  
 s. **Mánná**, to regard.  
 s. **Márná**, to beat.  
 H. **Miláná**, to mix, to meet.  
 s. **Nápná**, to measure.  
 H. **Nichhoṛná**, to wring.  
 s. **Nigalná**, to swallow.  
 H. **Nihurná**, to bend.  
 H. **Nikálná**, to take or put out.  
 H. **Nochná**, to pinch, to claw.  
 H. **Páchhná**, to inoculate.  
 H. **Pahanná**, to put on, to wear.  
 H. **Pahchánná**, to know, to recognize.  
 H. **Pakáná**, to ripen, to cook.  
 H. **Pakaṛná**, to catch, to seize.  
 s. **Páná**, to get, to find.  
 H. **Paniyáná**, to irrigate.  
 s. **Paṛhná**, to read.  
 H. **Paṭakná**, to dash down, to knock.  
 s. **Phándná**, to jump over, to imprison.  
 s. **Pháṛná**, to tear, to rend.  
 H. **Phenkná**, to throw.  
 H. **Phínchná**, to rinse, to squeeze.  
 s. **Phúnkná**, to blow.  
 H. **Phusláná**, to coax, to wheedle.  
 s. **Píná**, to drink.  
 s. **Púchhná**, to ask, to inquire.  
 H. **Pukárná**, to cry out, to bawl.  
 H. **Púchhná**, to wipe.  
 s. **Rakhná**, to put, to keep.  
 s. **Raundhná**, to trample on.  
 s. **Ríndhná**, to cook.  
 H. **Samajhná**, to understand.  
 H. **Sanwárná**, to prepare ; to repair.

Tas ka much prapya...  
 ...  
 ...

- H. Saráhná, to praise.  
 A. Saṭáná, to oppose, to tease.  
 S. Sendhná, to mine.  
 H. Senkná, to toast.  
 H. Setná, to take care of.  
 S. Síkhná, to learn.  
 S. Síchná, to irrigate.  
 S. Sochná, to consider.  
 S. Sompná, to deliver over.  
 H. Sújhná, to appear, or be seen.  
 S. Súnghná, to smell.  
 S. Sunná, to hear.  
 H. Tágná, to thread.  
 A. Taṣṣílná, to collect.  
 H. Tákná, takná, to stare or look at.  
 H. Talná, to fry.  
 H. Tángná, to hang up by a string.  
 H. Tánkná, to stitch.  
 P. Taráshná, to cut.  
 H. Tápná, to understand.

- S. Tartarání, to chatter.  
 H. Taṭolná, to feel for, to touch.  
 H. Thagná, to cheat.  
 H. Thánná, to resolve, to settle.  
 H. Thelná, to push, or shove.  
 H. Thúkná, to spit.  
 H. Típná, to press.  
 S. Tolná, or taulná, to weigh.  
 H. Topná, to cover, to bring.  
 S. Toṛná, to break, to change as coin.  
 H. Ujhalná, to pour quickly from one vessel into another.  
 H. Uljháná, to entangle, to ravel.  
 H. Utápná, to bring down, to break off.  
 H. (Wainchhná, to skin.)  
 P. Warghaláná, to deceive, to inveigle.  
 H. Wárná, to surround; to offer sacrifice.

## (2.)—INTRANSITIVE OR NEUTER VERBS.

- H. Aná, to come.  
 H. Bachná, to be saved, to escape.  
 S. Bahná, to flow.  
 H. Baithná, to sit.  
 H. Bájná, bajná, to sound, to play on an instrument.  
 H. Bakná, to prate.

- S. Bandhná, to be tied.  
 H. Banná, to become.  
 S. Barasná, to rain.  
 S. Baṛhná, to increase.  
 S. Basná, to abide, to inhabit.  
 H. Bhágná, to flee.  
 H. Bhígná, to be wet.  
 S. Bhúlná, to forget, to err.



h. Bhúnná, to roast, to broil.  
 h. Bichhalná, to slip, to separate.  
 h. Bigarná, to be spoiled.  
 h. Bikná, to be sold, to sell.  
 h. Bujhná, to be extinguished.  
 s. Chalná, to go, to move.  
 h. Charhná, to ascend, to mount.  
 s. Charná, to graze.  
 h. Chaunkná, to start, as from sleep.  
 h. Chhapná, to print.  
 h. Chhínkná, to sneeze.  
 h. Chhipná, to be hidden.  
 h. Chhútná, to escape, to get loose.  
 h. Chilláná, to scream.  
 s. Chirná, to be torn, to split.  
 h. Chugná, to pick up food with the beak ; to select.  
 h. Chukná, to be finished.  
 h. Chúkná, to blunder.  
 h. Chulchuláná, to itch.  
 h. Chupná, to be silent.  
 h. Churagná, to chirp.  
 h. Dabná, to be pressed down, to crouch.  
 h. Dakárná, to belch, to bellow.  
 h. Darná, to fear.  
 h. Daurná, to run.  
 h. Dhukná, to enter.  
 h. Digná, to move ; to shake ; to slip.

h. Dolná, to shake.  
 s. Dúbná, to be immersed, to sink.  
 h. Galná, ghulná, to melt.  
 h. Gargaráná, to gargle, to roar.  
 h. Garná, to penetrate, to sink.  
 h. Ghabráná, to be confused.  
 s. Ghatná, to become less.  
 h. Ghirná, to be surrounded.  
 p. Ghúmná, to go round.  
 h. Ghúsna, to enter or be thrust in.  
 h. Girná, to fall.  
 h. Gurguráná, to rumble, as bowels.  
 p. Guzarná, to pass.  
 h. Hámpná, to pant.  
 s. Hansná, to laugh.  
 h. Hatná, to go or be driven back.  
 h. Hichakná, to draw back from.  
 h. Hilná, to shake.  
 h. Hinhináná, to neigh.  
 h. Honá, to be or become.  
 h. Jagmagáná, and chakmakná, to glitter.  
 s. Jágná, to be awake.  
 s. Jalná, to burn.  
 s. Jáná, to go.  
 s. Janná, to be delivered.  
 h. Jhagarná, to wrangle.

jab barkhá ke chut  
 jab usko bharke hain  
 jab usko bharke hain

н. Jhapaṭná, to pounce upon.

н. Jharná, to fall off, to drop.

н. Jhijhakná, to startle.

н. Jhilmiláná, to undulate, to twinkle.

н. Jhukná, to bend down, to nod.

н. Jhúlná, to swing.

с. Jíná, to live.

н. Kachakná, to sprain, to strain.

с. Kamhláná, to wither, to decay.

с. Kámpná, to shiver, to tremble.

н. Kaṛakná, to crack.

с. Kaṭná, to cut.

с. Khánsná, to cough.

н. Kharkharáná, to creak.

н. Khaṭkhaṭáná, to knock.

н. Khelná, to play.

н. Khilkhiláná, to laugh heartily, to giggle.

н. Khisalná, to slip.

с. Khujláná, to itch.

н. Kuchalná, to bruise, to crush.

н. Kudakná, to frisk.

н. Kúdná, to leap, to jump.

н. Kúkná, to cry, to sob.

н. Kuṛkuṛáná, to cluck; to murmur.

н. Ladná, to be loaded.

н. Lagná, to be applied; to begin.

н. Láná, to bring.

р. Larazná, to shake, to tremble.

н. Laṛná, to fight, to quarrel.

н. Latakná, to hang, to dangle.

н. Līngṛáná, to limp.

н. Lipaṭná, to cling to.

с. Marná, to die.

н. Mauráná, to blossom.

н. Milná, to meet, to be got.

с. Miṭná, to be destroyed or blotted out.

с. Mundná, to be shut.

н. Muṛná, to turn away.

н. Muskuráná, to smile.

н. Náchná, to dance.

н. Naháná, to bathe.

н. Nihurná, to bend, to stoop.

н. Nikalná, to issue.

н. Pachhtáná, to be sorry, to regret.

с. Pachná, to be digested, to rot.

н. Pairná, to swim.

н. Paithná, to enter.

с. Pakná, to be ripe, to be cooked.

н. Pasíjné, to perspire, to melt.

с. Pathráná, to be petrified.

н. Phabná, to become, to be fit.

н. Phailáná, to spread, to proclaim.

- s. Phalná, to bear fruit.
- s. Phandná, to be entrapped or imprisoned.
- h. Phasná, phansná, to be entangled.
- h. Phátná, phatná, to be torn or split.
- s. Phirná, to turn, to return.
- s. Phúlná, to blossom, to be pleased.
- h. Phusphusaná, to whisper.
- h. Písná, to be ground.
- h. Piṭná, to be beaten.
- h. Repkná, to bray.
- h. Ríngná, to creep.
- s. Roná, to weep.
- h. Rukná, to be stopped or hindered, to be angry.
- s. Rúthná, to quarrel.
- s. Sajná, to be prepared.
- s. Sakná, to be able.
- s. Samáná, to be contained in.
- h. Sarakná, to move, to get out of the way.
- s. Sastáná, to rest.
- p. Sharmáná, to be ashamed.
- s. Soná, to sleep.
- s. Sújná, to swell, to rise.
- s. Sulagná, to be kindled.
- h. Tarapná, to flutter, to palpitate.
- h. Ṭaharná, to remain, to be fixed or settled.
- h. Thakná, to be tired.
- h. Ṭhánná, to be fixed.
- h. Ṭhanṭhanáná, to jingle.
- h. Thartharáná, to quiver, to tremble.
- h. Thúkná, to spit.
- h. Tutláná, to lisp.
- h. Túṭná, to break.
- h. Uchakná, to rise up.
- h. Uchhalná, to bound, to spring up.
- h. Ugná, to grow.
- h. Ujarná, to become desolate.
- h. Ukharná, to be rooted up.
- s. Uktáná, to be vexed.
- h. Ulaṭná, to be reversed or upset.
- h. Unghná, to nod, to doze.
- h. Uparná, to be rooted up.
- s. Uṛná, to fly.
- h. Uṭarná, to descend.
- h. Uṭhná, to rise up.

apneṛṇḍagi - ajṇṇa

## (3.) COMPOUND VERBS.

**Abád karná,** *to inhabit, to build.*

**Abrú dená,** *to give another honor, or lose one's own.*

**Abrú lená,** *to take away a person's character.*

**Abrú utárná,** *to disgrace.*

**Adá karná,** *to perform, to pay.*

**Adab karná, or dená,** *to treat politely.*

**Adal karná,** *to do justice or right.*

**Admiyát pakarná,** *to become civilised.*

**Ag dená,** *to burn a body.*

**Aḥwál batlání,** *to state one's condition.*

**Aib lagání,** *to defame.*

**Anákání dená,** *to connive at.*

**Andeshah karná,** *to reflect, to hesitate.*

**Ankh buchání,** *to steal privately.*

**Ankh churání,** *to avoid seeing.*

**Ankh dekhlání,** *to frighten.*

**Ankh márná,** *to wink.*

**Ankh pathráná,** *to have the eyes dim with expectation.*

**Ankh pherná,** *to shew aversion.*

**Ankh rakhná,** *to love, to have hope.*

**Arám karná,** *to rest, to repose.*

**Arz karná,** *to request, to represent.*

**Ashnáí karná,** *to associate.*

**Awárah karná,** *to harass.*

**Awáz paṛná,** *to be reported; to be hoarse.*

**Awáz uṭhání,** *to spread a report.*

**Azád karná,** *to set at liberty.*

**Baghal bajání,** *to be highly pleased, to jest.*

**Band baiṭhná,** *to succeed.*

**Band bándhná,** *to stop an inundation.*

**Band karná,** *to bind, to shut, to stop.*

**Band pakarná,** *to object to a statement.*

**Band rahná,** *to be engaged in.*

**Bár dená,** *to load, to impose on.*

**Barṭaraf karná,** *to dismiss.*

**Bas karná,** *to stop.*

**Bát banání,** *to make up a story.*

**Bát bándhná,** *to prevaricate.*

**Bát baṛhání,** *to prolong a contest.*

**Bát bigáṛná,** *to make a plot.*

**Bát chalání or karná,** *to converse.*

**Bát dálná,** *to ask in vain.*

**Bát káṭná,** *to interrupt.*

**Bát lagání,** *to calumniate.*

**Bát márná,** *to evade.*

*bat marná, káṭná, lagání, pherná*

Bát pāná, to effect one's purpose.

Bát phenkná, to jeer or scoff.

Bát pherná, to equivocate.

Bát rahná, to be successful.

*alk.* Bát rakhná, to agree, to comply.

*lana* Bát tálná, to put off, to excuse  
*ih k.* one's self.

Báz áná, or rahná, to leave off.

*jana* Bází khoná, to lose.

Bází lagáná, to wager.

Bází páná, or lejáná, to win at play.

*ma karná* Báz rakhná, to hold back, to forbid.

Bázú dená, to help, to assist.

Beṛá bándhná, to collect a crowd.

Beṛá ḍálná, to propose a reward for a work.

Bismil karná, to sacrifice.

Bosí karná, to kiss.

Chábuk márná, to whip.

Changá banáná, to correct, to chastise.

Changá karná, to cure, to heal.

*tr* Chhátí jalná, to have the heart burn; to lament.

Chhátí phatná, to break one's heart, to sympathise.

Chhátí píṭná, to lament greatly.

Chhátí ṭhokná, to encourage.

*h* Dád dená, to make reparation.

Dád lená, to take revenge.

Dád milná, to obtain redress.

Dágh dená, to brand.

Dágh lagáná, or chaṛháná, to vilify.

Dáman chhuṛáná, to escape.

Dáman pakarṇá, to take refuge, to prevent.

Dáman phailáná, to beg, to petition.

Dam chaṛhná, to pant, to respire.

Dam chhoṛná, to expire.

Dam churáná, to feign death.

Dam dená, to coax, to deceive.

Dam kháná, to be deceived or silent.

Dam khainchná, to be silent.

Damlená, to take breath, to rest.

Dam márná, to speak, to boast.

Dam rakhná, to be content with *gaj dora* little.

Dánt písá, to gnash the teeth.

Dard áná, to be affected with pity.

Dast bai honá, to become a disciple.

Dast bardár honá, to depart *hina hone* from.

Dast barsar honá, to be unable, *la kani* distressed, or weak. *hona*.

Dast basar honá, to salute with the hand to the head.

- Dast bosí karná, to kiss hands, to salute.**
- Dast-dar giribán honá, to engage in combat.**
- Dast ras honá, to be able, to afford.**
- Daur dhúp karná, to labour hard.**
- Didah khulná, to consider attentively.**
- Dikhái or dikhlái dená, to appear.**
- Dil dená, to give the heart, to be in love.**
- Dil lagná, to be attentive to.**
- Dimágh karná, or honá, to be proud.**
- Din charháná, to commence late; to be idle.**
- Din ganwáná, to lose time.**
- Din káṭná, to pass away time.**
- Diq karná, to tease.**
- Duá karná or mángná, to wish or pray for.**
- Durust karná, to arrange, to adjust.**
- Durust rakhná, to admit, to allow.**
- Faiṣal karná, to settle, to decide.**
- Fáqon marná, to starve.**
- Farod áná, to descend.**
- Fiṭrat laṣáná, to practise tricks.**
- Gah karná, or gahná, to lay hold of.**
- Galá baiṭhná, or paṛná, to be hoarse.**
- Galá bandhná, to be ensnared in love, &c.**
- Galá dábná, to strangle.**
- Galá kaṭná, to cut the throat.**
- Galá lagná, to embrace.**
- Gáli dená, to abuse.**
- Gardan márná, or káṭná, to behead.**
- Gham kháná, to have patience.**
- Ghárat karná, to plunder.**
- Gherá ḍálná, or gher karná, to surround.**
- Ghoṭah dená, to dip.**
- Ghoṭah márná, to dive.**
- Ghul macháná, to make a noise or tumult.**
- Ghusal karná, to bathe.**
- Ghush áná, to faint.**
- Ḥalál karná, to slay according to prescribed forms.**
- Ḥarám karná, to defile.**
- Ḥarám kháná, to receive the wages of iniquity.**
- Ḥásil honá, to be acquired.**
- Ḥásil karná, to acquire.**
- Ḥázir honá, to be at hand or ready.**
- Ḥisáb karná, to calculate, to reckon.**

**Halák honá, to be destroyed.**

**Halák karná, to destroy.**

**Halál karná, to slay according to prescribed forms.**

**Harám karná, to defile.**

**Harám kháná, to receive the wages of iniquity.**

**Hásil honá, to be acquired.**

**Hásil karná, to acquire.**

**Háth baithná, to attain perfection in any art.**

**Háth bharná, to have the hands full of work.**

**Háth chátná, to relish food much.**

**Háth dálná, to interfere.**

**Háth dená, to take interest in, to assist.**

**Háth dhoná, to wash the hands; to despair.**

**Háth jhárná, to give, to bestow.**

**Háth jorná, to join the hands in supplication.**

**Háth karná, to subdue.**

**Háth khainchná, to desist from.**

**Háth lagáná, to be employed; to reprove.**

**Háth malná, to regret.**

**Háth márná, to promise; to get; to wound.**

**Háth miláná, to claim equality.**

**Háth phenkná, to fence.**

**Háth pherná, to stroke, to caress.**

**Háth rokná, to prevent.**

**Háth utháná, to leave off; to salute.**

**Hawá bandí karná, to build castles in the air.**

**Hawá dená, to blow the fire; to foment quarrels.**

**Hawá ho-jáná, to scamper off.**

**Hawá karná, to fan; to divulge.**

**Hawá kháná, to take the air.**

**Hawá phirná, to change condition.**

**Házir honá, to be at hand or ready.**

**Hisáb karná, to calculate, to reckon.**

**Hisáb lená, to take an account.**

**Hisáb rakhná, to keep account of.**

**Ihtimál honá, to be probable.**

**Ihtimál karná, to doubt, to impute.**

**Ikhlas karná, or rakhná, to esteem.**

**Ikhtiyár karná, to approve, choose, adopt.**

**Imtiyáz karná, to discriminate.**

**Iqrár karná, to promise.**

**Istifsár karná, to ask an explanation.**

**Istimál karná, to use.**

- Itibár rakhná, to give credit to.**  
**Ittifáq honá, to happen, to be agreed.**  
**Ittifáq karná, to accord, to coincide.**  
**Ján bar honá, to survive.**  
**Ján chhuṛáná, to escape.**  
**Ján márná, or kháná, to overcome, to vex.**  
**Ján par áná, to be in imminent danger.**  
**Ján par khelná, to run the hazard of life.**  
**Ján paṛná, to be refreshed.**  
**Jawáb dená, to answer, to reply.**  
**Jí jalná, to be vexed.**  
**Jí lagná, to love.**  
**Jí márná, to mortify, to displease.**  
**Jí páná, to know one's temper ; to be pleased ; to escape.**  
**Káfúr honá, to disappear.**  
**Kalejah kámpná, to be afraid ; to be cold.**  
**Kalejah phaṭná, to grieve ; to be jealous.**  
**Kalejah ulaṭná, to be exhausted with vomiting.**  
**Kám chaláná, to carry on business.**  
**Kám karná, to work.**  
**Kám nikalná, to carry into effect.**
- Kám rakhná, to make use of.**  
**Kamar bándhná, to get ready, to resolve.**  
**Kamar kholná, to quit service.**  
**Kamar márná, to strike sideways, to attack in flank.**  
**Kamár pakaṛná, to urge a claim against.**  
**Kamar túṭná, to be hopeless.**  
**Kán dharná, or dená, to be attentive.**  
**Kán hiláná, to acquiesce in.**  
**Kán káṭná, to excel another.**  
**Kán khulná, to inform.**  
**Kán lagná, to get into confidence.**  
**Kán malná, to punish, to chastise.**  
**Kán phunkná, to tell tales ; to excite quarrels.**  
**Káṭ karná, to cut.**  
**Ḳhabar dená, to inform.**  
**Ḳhabar lená, to look after, to accommodate.**  
**Ḳhalás karná, to release.**  
**Khaṛá honá, to stand up, to remain standing.**  
**Khaṛá karná, to erect, to raise up.**  
**Ḳharíd karná, to buy.**  
**Ḳhaṭ nikalná, to have a beard.**  
**Ḳhátir karná, to fondle, to comfort.**



**Khátir rakhná, to conciliate.**  
**Khún karná, to kill, to assassinate.**  
**Kinárah karná, to retire from, to abstain.**  
**Kiráyah karná, to let for hire or rent.**  
**Kiráyah lená, to hire, to rent.**  
**Langar dálná, or karná, to cast anchor.**  
**Langar utháná, to weigh anchor.**  
**Maghz kháná, to distract.**  
**Maghz pacháná, or phiráná, to tease.**  
**Mákhí márná, to be idle or unemployed.**  
**Mámí piná, to shew partiality.**  
**Máng nikálná, to divide the hair on the head.**  
**Már dená, to smite.**  
**Már giráná, to knock down.**  
**Már kháná, to get a beating.**  
**Már láná, to rob.**  
**Már lená, to smite, to overcome.**  
**Már marná, to commit suicide.**  
**Mattí dálná, to conceal another's faults.**  
**Mattí dená, to bury.**  
**Mol barháná, to enhance.**  
**Mol lená, to purchase.**  
**Mol thahráná, to appraise.**  
**Munh banáná, to make faces.**

**Munh dálná, to beg.**  
**Munh dekhná, to be partial.**  
**Munh dená, to familiarise.**  
**Munh márná, to put to silence.**  
**Munh morhá, to turn away, desist from.**  
**Munh rakhná, to keep on good terms.**  
**Munh torhá, to harass.**  
**Nák kátná, to dishonour.**  
**Nák rakhná, to preserve one's honour.**  
**Nám karná, to make famous.**  
**Naql karná, to relate.**  
**Páemál karná, to trample on, to destroy.**  
**Paidá honá, to be born.**  
**Paidá karná, to produce, to create.**  
**Palak márná, to wink.**  
**Pánw barháná, to take the lead, to reform.**  
**Pánw chaláná, or utháná, to go quick.**  
**Pánw dálná, to prepare for a work.**  
**Pánw digná, to slip.**  
**Pánw jamáná, or gárna, to stand firm.**  
**Pánw lagná, to make obeisance.**  
**Pánw nikálná, to go to excess ; to withdraw.**

**Pānw paṛnā, to fall at the feet in supplication.**

**Pānw pīṭnā, to stamp with impatience.**

**Pānw toṛnā, to tire or be tired.**

**Pardah chhoṛnā, to let down a curtain; to reveal.**

**Pardah karnā, to conceal.**

**Pardah rakhnā, to give obscure hints.**

**Par jhāṛnā, or girānā, to attempt to fly.**

**Par tūtṇā, to be without power.**

**Pech bāndhnā, to grapple.**

**Pech chalnā, to prevail by stratagem.**

**Pech ḍālnā, to throw obstacles in the way.**

**Pech denā, to circumvent.**

**Pech karnā, to deceive, to grapple.**

**Pech khānā, to coil; to be perplexed.**

**Pech kholnā, to untwist.**

**Pech paṛnā, to be difficult or intricate.**

**Pech uṭhānā, to suffer loss or trouble.**

**Pet bāndhnā, to restrain the appetite.**

**Pet bharnā, to fill the belly, to be satisfied.**

**Pet chalnā, or chhūtṇā, to be purged.**

**Pet girnā, to miscarry.**

**Pet jalnā, to be very hungry.**

**Phānsī denā, to hang.**

**Pher denā, to return.**

**Pher khānā, to wind about.**

**Phúl jhaṛnā, to use flowing language.**

**Píchhá karnā, to pursue.**

**Píchhá phernā, to withdraw.**

**Qabar denā, to bury.**

**Qabúl karnā, to confess, to consent, to promise.**

**Qadam lagnā, to take protection.**

**Qadam lenā, to acknowledge another's superiority.**

**Qadam ranj karnā, to take the trouble of walking.**

**Qarz denā, to lend.**

**Qarz karnā, to spend.**

**Qarz lenā, to borrow.**

**Qarz rakhnā, to owe.**

**Qasm karnā or khaṇā, to swear, take an oath.**

**Qalam band karnā, to write.**

**Qalam karnā, to cut off.**

**Qatā karnā, to perform a journey.**

**Qat lagānā, to mend a pen.**

**Qatal karnā, to kill, to murder.**

**Qaziyah karnā, to quarrel.**

Qurân uṭháná, <i>to swear.</i>	Shor maeháná, <i>to make a noise.</i>
Ráh bándhná, <i>to stop one's road or progress.</i>	Shukr karná, <i>to thank, to be grateful.</i>
Ráh dálná, <i>to establish a custom.</i>	Sir chaṛháná, <i>to exalt; to assume.</i>
Ráh dená, <i>to give place or way.</i>	Sir dharná, <i>to be obedient.</i>
Ráh karná, <i>to contract friendship.</i>	Sir karná, <i>to begin; to perform.</i>
Ráh káṭná, <i>to travel, to take a short cut.</i>	Sir márná, <i>to take great pains.</i>
Ráh márná, <i>to way-lay, to rob, to ruin.</i>	Sir phiráná, <i>to labor in vain.</i>
Ráh nápná, <i>to lounge about.</i>	Sir píṭná, <i>to beat the head in lamentation.</i>
Ráh rakhná, <i>to keep up an intercourse.</i>	Sir uṭháná, or pherná, <i>to rebel.</i>
Rakh dená, <i>to put down.</i>	Siyáh karná, <i>to blacken; to take an account of.</i>
Rakh lená, <i>to take in charge.</i>	Sukhan dálná, <i>to interrogate.</i>
Rang karná, <i>to paint; to lead a life of pleasure.</i>	Sunnat karná, <i>to circumcise.</i>
Rást áná, <i>to regain one's temper, to be set right.</i>	Táb láná, <i>to be able to bear.</i>
Rú dená, <i>to attend to, to regard.</i>	Tábi karná, <i>to control, to subject.</i>
Rujú karná, <i>to return.</i>	Tai karná, <i>to fold; to travel.</i>
Rukh karná, <i>to attend to.</i>	Takht chhorná, <i>to abdicate.</i>
Sábit karná, <i>to confirm.</i>	Takht par baiṭhná, <i>to reign.</i>
Ṣabr karná, <i>to wait, to stop.</i>	Takht se utárná, <i>to dethrone.</i>
Sabz honá, <i>to flourish.</i>	Takiyá dená, <i>to receive respectfully.</i>
Safar karná, <i>to travel; to die.</i>	Takiyá karná, <i>to support, to encourage.</i>
Ṣaláh dená, <i>to advise.</i>	Tamám karná, <i>to complete.</i>
Shámil karná, <i>to blend.</i>	Tamánchah márná, <i>to slap.</i>
	Tamáshá karná, <i>to make fun.</i>

<b>Ṭāq par rakhná, to lay on the shelf, to neglect.</b>	<b>Waqt káṭná, to pass time.</b>
<b>Taqríb karná, to commend.</b>	<b>Waqt paṛná, to be distressed.</b>
<b>Tár bándhná, to continue to do a thing.</b>	<b>Yád diláná, to remind.</b>
<b>Tár ṭuṭná, to be disjointed or separated.</b>	<b>Yád karná, to remember.</b>
<b>Tasallí dená, to comfort, to assure.</b>	<b>Zabán baṛháná, to chatter.</b>
<b>Tashríf láná, to come or honor by coming.</b>	<b>Zabán chaláná, to abuse.</b>
<b>Tashríf lejáná, to go or honor by going.</b>	<b>Zabán dábná, to hold one's tongue.</b>
<b>Ṭhandá paṛná, to become cool or weak.</b>	<b>Zabán ḍálná, to ask a question.</b>
<b>Ṭhikáná karná, to account for, to search out.</b>	<b>Zabán dená, to promise.</b>
<b>Ṭhík karná, to rectify.</b>	<b>Zabán káṭná, to grieve; to interrupt.</b>
<b>Ṭhokar kháná, to stumble.</b>	<b>Zabán pakarná, to criticise; to prevent another's speaking.</b>
<b>Thúk cháṭná, to break one's promise.</b>	<b>Zabán palatná, to equivocate, retract.</b>
<b>Thúk dená, to give up.</b>	<b>Zabar karná, to oppress.</b>
<b>Tiyár karná, to prepare, to make ready.</b>	<b>Zabṭ karná, to take possession; to control.</b>
<b>Top chhoṛná, to fire a cannon or gun.</b>	<b>Zāt dená, to give up caste.</b>
<b>Unchá súnná, to be hard of hearing.</b>	<b>Zāt lená, to deprive of caste.</b>
	<b>Záyā karná, to lose.</b>
	<b>Zer karná, to subdue.</b>
	<b>Ziyádah karná, to increase; to remove the table cloth.</b>
	<b>Zor karná, to compel.</b>
	<b>Zor márná, to endeavour.</b>



**PART III.**

**READING LESSONS.**





# PART III.

## READING LESSONS.

### CHAPTER I.

#### SELECT SENTENCES.

##### *1. Familiar.*

Misrī do.  
Házrī láo.  
Chirágh jaláo.  
Battí bujháo.  
Ekhi hai.  
Kyá huá?  
Bhuliyo mat.  
Idhar áo.  
Nazdik áo.  
Chá banáo.  
Dáhine phiro.  
Báyán phiro.  
Jaldí jáo.  
Jaldí chalo.  
Chup rah.  
Khabardár ho.  
Kuchh muzáyaqah nahín.  
Hukm kyá hai?  
Tum ko fursat hai.  
Ham ko máf kijiye.

Mutiyon ko bhláo.  
Gári taiyár karo.  
Thorí rotí láo.  
Bíchhoná bichháya hai?  
Darwázah band karo.  
We burhe hain.  
Yih kam-bakhtí hai.  
We jáhil hain.  
Yih wuhí hai.  
Wahán sabhi hain.  
Wuh kaun hai?  
Wahán koí hai?  
Wuh pher kaho.  
Tum kaise ho?  
Ham kal jáwenge.  
Idhar ko chalo.  
Udhar ko chalo.  
Tóp kyún chhutí?  
Páلكí jaldí mangáo.  
Sáhib uthá hai?

Ghúmkar áo.  
 Zará áhistah chalo.  
 Áo, moze utáro.  
 Ghú se niklo.  
 Apne háth dho.  
 Uske bahut dost haín.  
 Us men kya fáidah hogá ?  
 \* Unhon ne bahut ranj utháyá.  
 Uskí barí dářhí hai.  
 Yih kyá chirvá hai ?  
 Yih unká tamáshá hai.  
 Wuh bará matwálá hai.  
 Unká bará gunáh hai.  
 Yih maidán kis ká hai ?  
 Yahán bahut makkhiyán haín.  
 \* Unko barí durandeshí hai.  
 Kitne ádmí házir the ?  
 Chiráhgh men tel nahín.  
 Ham ko ek namunah díjiye.  
 Yih faqat bñlah hai.  
 Uskí dukán kahán hai ?  
 Tumháre pás rassí hai ?  
 Bádsháh takht par baithá.  
 Us kí áwáz achchhí hai.  
 Yih kaunse jánwar hai ?  
 Tumhári kyá salah hai ?  
 Tumhári umr kyá hai ?  
 Pálkí mere pás bhejo.  
 Chábuk aur topí do.  
 Háth dhone ká pání láo.  
 Mizáj ápká kaisá hai ?  
 Miswák aur manjan do.  
 Ek jořá kaprá láo.  
 Daxát, qalm, kághaz láo.

Wuh gorá kaun hai ?  
 Wuh kis ká ghorá hai ?  
 Yih kis ká ghar hai ?  
 Tumhárá nám kyá hai ?  
 Wuh bahut chálák hai.  
 Yih zamín loná hai.  
 We bare támi haín.  
 Yih rupayá mekhí hai.  
 Uskí shakl bad hai.  
 Angrezí sabán mushkil hai.  
 Yih bahut khub mewah hai.  
 Yih ajíb khabar hai.  
 Ham bhukhe piyáse haín.  
 Wuh hushiyár ádmí hai.  
 We bare jhúthe haín.  
 Sab zamín barábar hai.  
 Us ká dil ranjídah hai.  
 Tumhárá kám ab tamám huá ?  
 Uskí dalíl mazbut hai ?  
 Wuh barí gustákh hai.  
 Ásmán khub sáf hai.  
 We larke shokh haín.  
 Us ne barí sazá páí.  
 We sab chhip rahe.  
 Us ká dil beqarár hai.  
 Wuh bewaqúf hai.  
 Yih kághaz tar hai.  
 Kaun shor kartá hai.  
 Tum kyá kahte ho ?  
 Salís Hindí kaho.  
 Kahán se áe ho ?  
 Chale jáo, rukhsat hai.  
 Wahán phir mat jáo.  
 Ham ko kináre par utáro.



Wahān kaun rahtā hai?  
 Sídhe áge chale jáo.  
 Kuchh sharáb pání láo.  
 Pání khub thandá karo.  
 Kháná mez par áyá?  
 + Ham ko barí fajar jagáo.  
 Áj din phirchhá hai. *safá*  
 Us ne iqrār kiyá hai.  
 \* Yahān áne ká ishārah karo.  
 Ek zará sabr karo. *rukna*  
 Unko hamāre ghar bhej do.  
 \* Thorá pání chhirkho. *chamkane*  
 Us warāq ko ultáo. *lekar*  
 Unke háth páon bāndho.  
 Un rupayon ko thailí men bharo.  
 Darwāze par ek faqír hai.  
 Wuh bará áqil hai. *agla man*  
 Yih bahut achchhárotí hai.  
 Makrī ká jálá chhurá dālo.  
 Usne kyá taqṣír kī hai? *rukna*  
 10. Ghás par bahut shabnam hai.  
 Ab we bahut láchár hain.  
 Tum kyá kám karte ho?  
 Uske bakne kī intihá nahin.  
 Unhon ne bahut ūṣar kiyá.  
 Má báp unke mar gáe hain.  
 Us bāgh men phal bahut hain.  
 Hamāre sir men dard hai.  
 Tum ne kahān yih khabar suní?  
 Der huí, ham rukhsat hun.  
 Us ko jigar kī bímárí hai.  
 Us ká bará nuqsán huá hai.  
 Yih achchhá mausim hai. *nikal*  
 Us bíj ko bāgh men bo.

*chutti diya, jana diya.*

Us ke dānt men dard hai.  
 Bázár men bahut khilone hain.  
 Tumhárá kyá károbār hai? *kamkaj*  
 Yih tarjumah bahut khub hai.  
 Us ka muqaddamah áj hogá.  
 Tumhárí gharí achchhí chaltí hai.  
 Yih battí mom kī hai.  
 Náo ká kitná bhára hai? *Ka kiya*  
 Kai gharí din charchá hai?  
 Topí aur kurtí jháro. \* *pankha*  
 Ek din ká bhára kyá hai?  
 Jhilmil uṭháó, bartan lejáró.  
 Hamárí gharí mez par rakho.  
 Yih phal bará khattá hai.  
 Kyā, tum ghusse hote ho?  
 Yih bará mushkil kám hai.  
 We bare hīlabáz hain.  
 Wuh bahut khubsurat bāgh hai.  
 Yih kaprá bará motá hai.  
 Tum kám ke láiq ho?  
 Kal se áj sárdí ziyádah hai.  
 Yih saṭar bihtar hai. *Riya*  
 Uská dil bará ghamgín hai.  
 Wuh gungá aur baharí hai.  
 Yih bahut khub mewah hai.  
 Yih qissāh tamám darogh hai.  
 Yih bahut khub kishmish hai.  
 Uská bahut bará makán hai.  
 Yih kamrá khub raushan hai.  
 Yih kamrá bahut unchá hai.  
 Yih kaprá kitná lámbá hai?  
 We bahut kharáb larke hain.

Iská misáj berahm hai.  
 We sust aur gháfil haiñ.  
 We bare tünd misáj haiñ.  
 Yih qalam bahut naram hai.  
 Yih kághaz bahut motá hai.  
 Yih harf bad surat hai.  
 Tum bahut áhistah bolte ho.  
 Tum angrezí bol sakte ho ?  
 Utro, nahín to giroge.  
 Hamáre sáth tumhen jáná hogá.  
 Is gathrí ko le chalo.  
 Badlí hai bal kuchh barastá hai.  
 Dekho, ásmán kuchh khulá hai.  
 Ham sab kuchh jánte haiñ.  
 We bahut kuchh jánte haiñ.  
 Usne ham ko barí tasdíq dí.  
 Besabab kyun hapste ho ?  
 Unhon ne ham ko bahut ghab-  
 ráyá.  
 Yih ghar hamára nahín hai.  
 Wuh phul ham ko sunghne do.  
 Us chaukí men raughan malo.  
 Us darwáze ká qufal kholo.  
 Báze sīpáhi hamáre zakhmí hue.  
 Us sust larke ko máro.  
 Us jangal ko khod dálo.  
 Yih kahkar us ne rukhsat lí.  
 Kapre ká pání nichor dálo.  
 We bekhabar sote haiñ.  
 Kyá jama hai, tumbáre hisáb kí?  
 Ham ko ek birní ne dan k mára  
 hai.  
 Rishwat lená, yá dená, burá hai.  
 Is jaház ká kyá boj hai ?

Kyá ihtiyáj itní khabardári kí ?  
 Kyá qímat hai in chizon kí ?  
 Is taláb ká kyá umuq hai ?  
 Kyá faraq hai in donon men ?  
 Jaise ustád, waise shágird honge.  
 Yih fauj qawáid nahín jántí hai.  
 Tum donon men kaisí larái hai!  
 Is kitáb men kitní fasleñ haiñ ?  
 Is asbáb par kuchh dasturí hai ?  
 Tambor qíláh men har roz bajtá  
 hai.  
 Yih larká hamára bahut piyára  
 hai.  
 Is taláb men kuchh machhlín  
 haiñ ?  
 Yahan samín men ek surakh  
 karo.  
 Ham ne bansí se ek machhlí  
 pakrí.  
 Is gáe ke sing nahín haiñ.  
 Kis qism ká yih kaprá hai ?  
 Wiláyat jáne ko tumbára irá-  
 dah hai ?  
 Yih chiragh dálán men latkádo.  
 Tum khushkí jáoge, yá tarí ?  
 Us zanjír men kitní karí haiñ ?  
 Tum miqnátis kí khasiyat ján-  
 te ho ?  
 Tumbáre sinduqche men qufal  
 nahín hai.  
 Daryá ke kinár barí kichhar hai.  
 Kitne musáfir is jaház men the ?  
 Sára kamrá khushbo se muattar  
 thá.

Tum is ghar ke málik ho ?

Is mahíne men pání bahut barsá.

Ek naukár ko yahán bhej do.

Is darakht ke sáe men baitho.

In motiyon kí kyá qímat hai ?

Yih patthar kitná bhárá hogá ?

Is bastí ká nám kyá hai ?

Sawárá ke ghore ko házír karo.

Masahrá khub jháro, jo machchar na rahe.

Jutí ko achchhí taráph sáf karo.

Ham ko cháhiye kí raḥm díl hon.

Tumhárá jáná wahán kuchh zarur nahín.

İlm se wuh khúbb wáqif hai.

Wuh bará dáná aur aqlmand hai.

Yih sab se bihtar hogá.

Kaho, to wuh kyá kahtá hai.

Sáis se kaho, ghorá taiyár kare.

Main bhí báhir jáyá cháhtá hun.

Darakht par káhe ko charḥte ho ?

Tum kab tak chal sakoge ?

Ghore par zín bandhá hai, kí nahín ?

Koí dam men ham phir áwenge.

Jo kháná taiyár ho, to láo.

Hamárá sálám apne sáhib se kaho.

Is ádmí ko tum jánte ho ?

Usne bahut ilm hásil kiyá hai.

Usne bahut daulat jama kí hai.

Áo, ham tum kuchh bátchít karen.

Ek ghorá itná bojh khaínch sak-egá ?

Tum áge jáo, ham áte hain.

Yih chízen wiláyat se áín hain.

Aj kí rát ham kahán rahenge ?

Ham ko fursat abhí khelne kí nahín hai.

Uská páwn garm pání se jalgayá.

Un chhuriyon men tamám zang lag gayá.

Larke tamám din chilláyá karte hain.

Ham isko tamám din dhúndte the.

Tum ne apne khat par muhr kí hai ?

Hamárá ghar darakhton se sáyahdár hai.

Pání barastá hai ; ham ko panáh do.

Ham barí mushkilon men paṛe hain.

Tufán se bahut jaház máre paṛe.

Wuh har roz tázah dúdh pítá hai.

Chupke baithna bihtar hai larne se.

Chakkí men in gehon ko píso.

Tum jánte ho uská gumásh-tah kaun hai ?

Do shamadán hamáre wáste mol lo.

Is billi ke bare bare changul  
hain.

Dusre kamre mein is palang ko  
le jao.

Yeh jagah Kalkate ke zila mein  
hai.

Ham tum ko ek khubsurat  
taswir dikhawenge.

Is tamassuk par tumhari sahil  
zarur hai.

Aj unke ghar mein ek mihman  
hai.

Is larke ka murabbi kaun hai?  
Bahut der hui, ham ko ghar jane  
do.

Is kam mein bari bemurwati  
hai.

We har tarah ka zulm karte hain.  
Ham is waqt dur ka safar rakhte  
hain.

Tumhare pas shishi, dawai rakh-  
ne ki, hai?

Aql admi ko hai, janwar ko  
nahin.

Ek sifarish ka khat ham ko ina-  
yat kijiye.

Tum kis waste bure qalam se  
likhte ho?

Un dono mein se kaun achchha  
hai?

Main tujh se kam lungi aur use  
dungi.

Wahan barhke jao, aur khare  
raho.

Palki mein se ye chizen utha lo.

Pukarke bolo to ham sunenge.

Usko Hindi zabani mein kya  
kahte ho?

Kuchh dhup ki aar ke waste khara  
karo.

Us ne is waqt hamari bat qabul  
ki.

Tum likhne aur parhne ki mashq  
karo.

Yeh khabar sunke bahut dar gae  
hain.

Kitna nil is sindur me sama-  
ega?

We sab ek dusre se kharab hain.  
Gariban se kaho, ki itna jald  
na hainke.

Ham dushman ke hath se bhag  
gae.

Tamam shahr mein sailab ho-  
gayi hai.

Un dono kishtiyon ko ek saath  
milao.

Is se hamari khushi ziyadah  
hogi.

Ham apni kharch bahut kam  
karti hai.

Ye रुपये us ko pher dene hon-  
ge.

Faujdar ne ek sipahi ko inam  
diya.

Apne kaghaz par mistar karo,  
tab likho.

Sab admi mare bhuk ke mar gae.

We ek dusre par gir parē.  
 In donon rassiyon ko milākar  
 baṭo.  
 We barī miḥnat se guzrān karte  
 hain.  
 Us ne Gangā ke kināre ek  
 makān banāyā.  
 Do 'kos garī ko haṅkāyā, ek  
 pahiyā tūt gayā.  
 Ham kyun bhāgen? wahān kuchh  
 khāuf nahīn.  
 Usne apne pichhle doston ko  
 chhor diyā.  
 Chhah mahīne hue ki wilāyat  
 gae.  
 We ghore se, jo gire, to choṭ  
 bahut aī.  
 Pīpal ke darakht tale wuh sotā  
 hai.  
 Istarah kī bāt sunke we hansne  
 lage.  
 Mālī, isphul kā bīj bāgh men bo.  
 Usne, kulhārī se lakṛī kā kundah  
 kāt dālā.  
 Usne, barī miḥnat se, ham ko  
 sikhāyā hai.  
 Ek dhelā khākar, kuttā bhāg  
 gayā.  
 Khudā kī miḥrbānī se ham ne  
 āram pāyā.  
 Barā abar huā hai, shāyad pānī  
 khūb barse.  
 Usne bahut māl aur matā  
 jamā kiyā hai.

Is ghar men ek dālān hai, aur  
 tīn kothrī.  
 Kitne din hue kī tum ne yih  
 khabar pāī?  
 We apne mā bāp ke sāth rahte  
 hain.  
 Ham ne daryā ke kināre sair kī  
 hai.  
 Ek chingārī sāre gāon ko jalā  
 detī hai.  
 Kitne ko mere khāwind ke hāth  
 bechoge?  
 Wahān kuchh khāne pīne kī  
 chīz miltī hai?  
 We bare be-iḥtiyāt, aur nādān,  
 aur sust hain.  
 Tum ko kuchh mālum hai, kī  
 kahān gae hain?  
 Yahīn raho, jabtak kī ham phir  
 āwen.  
 Ye chīzen sāf karo, aur jahāz  
 par lejāo.  
 Hamāre hāth se chhurī daryā  
 men gir parī.  
 Agar tum jaldī āte, to hamārī  
 madad hotī.  
 Tum kyun apnā waqt ghaflat  
 men kātte ho?  
 Yād nahīn kahān ham ne apnī  
 kitāb rakh dī hai.  
 Us ke marne se sāre shahr ko  
 gham huā.  
 Bihtar hai kī tum uskī taqṣīr  
 māt karo.

Tum jo jo chizen chahate ho nikál lo.

Tumhen kyá sardí huí hai jo tum chhínkte ho?

Wuh subah tarke uthkar, apní ráh chala gaya.

Áo hamare sáth, ham daryá pár jáwenge.

Wuh apne sir ká bojh phenkar chala gayá.

Tumhare kapre par gard pari hai, jhar dalo.

Us ne kamre men jákar, darwazah bandkar liyá.

Wuh apne khasham ke marne se bahut roí.

Tum kyun bahar khare ho, ghar men áo.

Kiswaste aisa karte ho? tumko kuchh rahm nahin áta?

Is kam men ham kuchh ilaqah nahin rakhte hain.

Ham ko kuchh kam tha, is waste dawwat qabul na kí.

Is mal aur mata ka koi waris nahin hai.

We qaid-khane men the; lekin ab chhute hain.

Ham ko munasib hai, ki musibat men sabr ihtiyar karen.

Tum jante ho unki dawa kaun hakim kartá hai?

Un suwar ke bachchon ko bagh se nikál do.

Tum ne safar ke waste sab jins taiyar ki hai?

Hamare saathhi saath sab chiz-bast bhijwa do.

Tum bahut jaldi bolte ho, main samajhta nahin hun.

Agar tum jante, to kyun nahin jawab dete ho?

We apne aukat nachne, gane men sarf karte hain.

Us ne apne ma baap ko bara ranj diya hai.

Ham ne sab chizen taiyar karne ka hukm diya hai.

Kitne din hue ki yeh kitab chhapai hui hai?

Agar is men kuchh ghalti ho, to tum dusrust karo.

Tum jante ho yeh muqaddamah kab tamam hoga?

Us ne dant se chabakar, do tukre kar dala.

Yeh ghora ham ne do sau rupaye ko mol liya hai.

Jab tak wahan raha, tab tak we nakhush rahe.

Hamare pahle men dard malum hota hai, kyá karen?

Jo ham kahte hain suno, bad us ke jawab do.

Us ne sab apna kam sarkar par chhor diya hai.

Wuh sab apna rupaya qarar dekar gharib ho gaya.

Wuh itní dūr pálkí par sawár  
hokar thak gayá.

Is sáhib ke mál par tum aur  
bhí kuchh dáwí rakhte ho ?

Hamárē is kám men tum kuchh  
madad kar sakte ho ?

Yih bahut khub billí hai, aur  
us ke do bachche hai.

Wuh apne ghore se gir pará,  
aur pándā tut gayá.

Khudá kí ináyat se, yih dawá  
khákar ham bache.

Kyá is ká rang karen ? siyáh,  
safed, lál, sabz, kháki, asmání,  
yá zard ?

Apná kám jo bihtar na ka-  
roge, to main tumhen jawáb  
dungá.

Age daurke já, khabar le, ki  
sáhib ghar men hai yá nahín.

Ham sáhib ke yahán kháná khá-  
wenge ; tumhen sipahri ko  
wahán jáná hogá.

Yih khat sáhib ke pás le já, aur  
jawáb ke liye baith raho.

Rah, rah, bol, aur judá karkar,  
to ham terí bát samjhenge.

Hamári yih maslihat hai, ki tum  
thore din sabar karo.

Wuh yih kám faqat hamáre  
ranj dene ko kartá hai.

Wuh nangon ko kaprá phínátá

hai, aur bhúkon ko kháná  
khilátá hai.

Tum ghore par khabardári se  
charhná, aisá na ho ki gir paro.

Usne tote ke par kát dále, táki  
wuh ur na jáe.

Barahí se kaho, ki is takht/ko  
ári se do kar de.

Kal ek rui kí bharí huí ná.  
Gangá men dúb gai.

Wuh sab rupaye kharach karke  
ab bhik/mángtá hai.

Wuh muft men ghurbá ko  
dawá aur iláj detá hai.

Ham ne is ko dawá dí ; par da-  
wá ne kuchh fáidah na kiyá.

Hamen achár, nimak, mirch, rái,  
sirká, sharáb, pání, gosht, aur  
sáf bāsan do.

Hamen ek piyálah dudh ká, aur  
misri, anda, makkhan, roti,  
mulí, hálím, murabbá, aur  
chamchah do.

Itní bát kahne se kyá hasil ?  
uská ádhá bhí main nahín  
samajhtá hun.

Is chitthí ko bíbí ke yahán le jáo ;  
agar báhir gain hon, to darbán  
ko de áo.

Sáis ke pás jákar, yih dánah  
uske áge rakhkar dekho ki  
wuh ghore ko khilátá hai.

[2.] *Moral.*

Sustí se ziyán hai.  
 Jaisá karegá, waisá páwegá.  
 Bihtar sáthí taufiq hai.  
 Dunyá fareb ká ghar hai.  
 Ilm ki áfat bhul hai.  
 Jaldí ká phal nadámat hai.  
 Burdbári achchhí khaṣlat hai.  
 Parhez barí dawá hai.  
 Sunná bihtar hai kahne se.  
 Miḥnat se baráí miltí hai.  
 Jo soyá, so khoyá.  
 Zabán 'shírín, to mulk girí.  
 Jaisá kahegá, waisá sunegá.  
 Ṣabar kusháish kí kunjí hai.  
 Mantíq sáre ilmon ká khádim  
 hai.  
 Dunyá ákhirat kí khetí hai.  
 Achchhí kho ádmí kí sipar hai.  
 Tamá zillat kí kunjí hai.  
 Qináat árám kí kunjí hai.  
 Zindon kí maut jáhil honá hai.  
 Kibar, dáná ke wáste, áfat hai.  
 Zamánah khúbhí síkháne-wá-  
 lá hai.  
 Bich har chíz ká bihtar hai.  
 Naqd bihtarhai wáde se.  
 A'qil ko ishárah bas hai.  
 Kam soná martabah bārhatá hai.  
 Maut hanstí hai ummedon par.  
 Apne bhái mazlúm kí madadkar.  
 Akṣar auqát dawá bímárí hai.  
 Khudá rást-báz aur pák hai.

Sunná nahín miṣal dekhne kē.  
 Ádmí, muṣmale se pahcháná  
 játá hai.  
 Mana karne se cháh barhtí hai.  
 Dáná se rozí nahín barhtí.  
 Bakne se kharábí uṭhtí hai.  
 Bahut ikhtalát fasád látá hai.  
 Qarz se mahabbat qatá hotí hai.  
 Bandagí ~~bar~~ khwáhishon ko  
 khotí hai.  
 Hayá, rízaq se mahrúm rakhtí  
 hai.  
 Karím apne wáde ko purá kartá  
 hai.  
 Bahut jagah chup rahná bhí  
 jawáb hai.  
 Harek ná chíz mazedár hotí hai.  
 Aglon ká hál pichhlon ko naṣi-  
 hat hotá hai.  
 Thore par qináat karná tawán-  
 garí hai.  
 Khudá ká khauf dánish kí amal  
 hai.  
 Dunyá men koí begham nahín.  
 Baghair aql ke, daulat kis kám  
 kí?  
 Sawál se pahle dená bakhshish  
 hai.  
 Waqt par bhágná fataḥmandí  
 hai.  
 Bahut tajribe se aql barhtí hai.  
 Jo botá hai, so káṭṭá hai.



Agar talwár na hotí, bará zulm  
hotá

Barí ibádat dunyá ká chhorná  
hai.

Bad ko nek jánná, bad karná  
hai.

Jis ká Kḥudá hámí, us ká sab  
koí,

Amal se sawáb hotá hai.

Farotání se Allah martabah bar-  
hátá hai.

Tanhái bihtar hai bad suḥbat  
se.

Bahut bhái tere bemát hain.

Dost ek ján, do qálib hain.

Apná dushman se dushmaní  
gáhir mat kar.

Inṣáf se kḥalq ko árám hotá hai.

Jo koshish kartá hai, wuh pátá  
hai.

Jo sabar kartá hai, so fataḥmand  
hotá hai.

Ráh ákhirat ká bihtar toshah  
parhezgáirí hai.

Hikmat sharíf kí sharáfat ko  
barhátí hai.

Jab gharaz darmiyán áí, tab  
baṣírat kahán?

Báz rahná kḥwáhishon se dau-  
latwarí hai.

Dunyá wasílon se miltí hai, na  
kamál se.

Har roz mat áo, maḥabbat  
barhegí.

Barí bebaṣíratí dil kí bebaṣí-  
ratí hai.

Dánishmandon ke síne, rázon  
ki qabren hain.

Sardáron kí ádat sab ádaton ke  
sardár hai.

Hikmat aur qudrat Kḥudá kí  
be qiyás hai.

Kḥwáhish kí pairawí nadámat  
kí kunjí hai.

Husan, lohe kí beṛí se, sakht hai.

Kḥudá panáh de ḥarís ke faqr se.

Dost ḥadíṣah ke waqt pahcháná  
játá hai.

Sáre gunáhonke sardár dunyá  
ke maḥabbat hai.

Gunáh ká chhorná, uzar kḥwá-  
hí se, bihtar hai.

Jise qanáat nahín, use serí  
nahín.

Fasád se bahut mál barbád  
hotá hai.

Admí libás men chhipe phire  
hain.

Qalam wuh darakht hai jis ká  
phal mání hai.

Dárhí ke barhne se aql kamtí  
hai.

Apne nafs kí pahchán barí  
dushwár hai.

Jis men adab na ho, wuh sakút  
ikhtiyar kare.

Naḥu kalám men, jaise namak  
tām men.

Admí mál ke liye pahār uthátá hai.

ʼAlim bilá ʼamal, jaise gadhe par kitāben.

Achchhe log jaldí badlá nahín lete haiñ.

Muflis i dāná, jáhil tawāngar se bihtar hai.

Dāná gungá, nádān i goyá se bihtar hai.

Dāná dushman bihtar hai, nádāni ʼaqlmand se.

Kuttá zindah bihtar hai sher murdah se

Bāz waqt yáqut be qadar hotá hai.

Mál andesh ʼáfat se bachá rahtá hai.

Dil ká kasád kalám se khultá hai.

Dunyá guzargáh hai, na qarārgáh.

Thorá kháná bahut bímári se bachátá hai.

Dānishmand be sabab kām nahín kartá hai.

Gungí zabán bihtar hai jhuthí zabán se.

Jaldí se nadámat, aur tawaqquf se salámat.

Tawázq sharáfat barhátí hai, aur rástí niámat.

ʼilm ke charche se ʼaql ʼáf hotí hai.

Sardár qaum ká wuhí hai jo un ká khádim hai.

Bará ʼalím wuh hai jo ʼilm men bará hai.

Insán jaisá hotá hai, waisá dusre ko jántá hai.

Khandah rūi se dil ká hál málum hotá hai.

Mál kí maḥabbat ákhirat ko barbád detí hai.

Har jins apní jins kí taraf mail kartí hai.

Admí jise jántá nahín us ká dushman hai.

Jhuthé kí bát na mánye, yihí us kí sazá hai.

Burá wuh shaḥṣ hai jo akelá khátá hai.

ʼAql ke barhne se ádmí kam saḥun hotá hai.

Akṣar tamé sabab halákat ká hotí hai.

Bakhshish wuh bihtar hai ki jis se hájat rawá ho.

Jis ne árám kí qadar na jání, wuh ranj men pará.

Nádān hameshah apne nafs se rázī rahtá hai.

Jo bahut boltá hai wuh ʼalíl hotá hai.

Dunyá murdár hai, aur us ke cháhnewále kutte.

Jis ká sach kam huá, us ke dost kam hue.

Jise hayá nahín, us se gunáh bahut hote hain.

Jo añb kartá hai, so nuqsán pátá hai.

Jis kí bakhshish bahut hai, us ke dushman kam hain.

Achchá mál wuh hai, kí jis se ábrú rahe.

Tajribahkár pás já, tabib pás mat já.

Talab kar ilm ko ñifl se jawání tak.

Rayat ko soná cháhe, aur Bádsháh ko pásbání.

Aurat behayá, jaise kháná be-namak ká hai.

Jise tu pahchántá nahín, us se dúr rah.

Agar aql surat pakartí, to rát raushan ho játí.

Maut ke pahle apne mál ko taq-sím kar de.

A'lim apne ghar men, jaise chándí kán men.

Jo maut se bhágá, so maut men pará.

Farotání mártabah barhátí hai, aur takabbur ghatátá hai.

Jis ne parháyá nahín, us ne páyá nahín.

Jo bahut ruthtá hai, us se durí bihtar hai.

Bakhíl Allah ká dushman hai, agarchih záhid ho.

Bihtar bakhshish aql, aur badtar musíbat jihal hai.

Qínáat kar, ghaní hogá; tawakkul kar, qawí hogá.

Yáqut aur zamurrad kí cháh dil ko tukre kartí hai.

Bahut bát kahne se log nafrat karte hain.

Thorá tadbír ke sáth bahut muntashar se bihtar hai.

Pairáhan terá ghar hai, chah barháó, chah ghatáo.

Jis kí sawárí tamá hai, uská faqr musáhib hai.

Jo kisi ko hanstá hai, wuh áphí hansá játá hai.

Sharíf wuh hai, jo ihsán kare aur azíz rakhe.

Jo añb suntá hai, wuh añb karne-wále men giná játá hai.

Dunyá ká hál aisá hai jaise makrí ká jálá.

Maahabbat hone se nek bad kí tamíz nahín rahtí hai.

Bihtar wuh shakhs hai kí jis se auron ko nafá pahunché.

Bímár dil ká báñil kí taraf mail kartá hai.

Ghazab kí itáat se adab barbád játá hai.

Zabán tasbíh kartí hai, aur dil zabah kartá hai.

Sun, to bujhegá; chup rah, to salámat rahegá.

Jis ke aḳhlāq nek hain, uske dost  
bahut hain.

Nekī kar, jaise Allah ne tere  
sāth nekī kī hai.

Thorā ṣabar kar, ki bād ranj  
ke rāhat hai.

Sochkar bāt karne se nadāmat  
kam hotī hai.

Bāsan se wuhī ṭapaktā hai, jo  
us men hotā hai.

Jo bahut baktā hai, so bahut  
ḳhaṭā kartā hai.

Darā chāhe, aisā naho ki terī  
zabān tujhe halāk kare.

Umr ke bahut hone se dost  
kam ho jāte hain.

Dunyā ke do mazin hain, kahin  
talkh, kahin shirin.

Jab do balā men paṛo, to āsan  
ko iḳhtiyār karo.

Tama-wālah maḥrūm rahtā hai,  
aur qināat-wālah āsudah.

Sab kā sab chahnā, sāre kā sārā  
barbād denā hai.

Wuh barā bīnā hai jo apne aib  
ko dekhe.

Kalām kazakhām, tīr ke zaḳham  
se, saḳht hai.

Jis ke ilm se nafa na pahunche,  
wuh barā ādmī hai.

Admī bilā ādab ke, jaise jisam  
bilā rūḥ ke.

Iffat Bādshāh kā tāj hai, aur  
inṣāf qila us kā.

Ghusse kī ibtidā dewāngī, aur  
intihā nadāmat hai.

Tawangarī bilā saḳhāwat ke,  
jaise darakhṭ be phal ke.

Nek wuh ādmī hai jo dusre se  
pand piṛ ho.

Faqr bilā ṣabar ke, jaise qandīl  
bilā tel ke.

Jawānī bilā taubah ke, miṣl ghar  
be chhat ke.

Dushman, agar ṣaif ho, us ko  
ḥaqīr na jānā chāhiye.

Bihtar tārif wuh hai ki jis kā  
dushman bhī iqrār kare.

Dānā kā gumān bihtar hai,  
nādān ke yaqīn se.

Admī fareb nahin ḳhātā hai ek  
jagah se do bār.

Nādān kī bandagī se ālim kī  
nīd bihtar hai.

Ek sāat kī fikr bihtar hai sab  
ibādat se.

Dānā wuh hai jo apnī shahwat  
par nigāhbān hai.

Pānī kī qaid, lohe kī qaid se,  
dushwār hai.

Ḳhudā panah de saḳhtī se jo  
bād ārām ke hai.

Rāyat ko ḳhúsh raḳhnā, lash-  
kar ke baḥāne se bihtar hai.

Qaṣd kar mār dālne kā, to rāzī  
ho jazā kā.

Rishwat lene-wāle aur dene-  
wāle, donon jahannamī hain.

Bakhshish men derí karná ach-  
chhon kí ádat nahín hai.

Dána wuh hai jo mahall tuhmat  
se parhez kare.

Bínái ká nuqsán, dil kí basírat  
ko muzir nahín hotá hai.

Khudá ke díe par qináat kar,  
ghaní ho jáegá.

Be gunáh uẓar karná, apne upar  
gunáh lená hai.

Jo chíz ki hone-wálí hai, us par  
ṣabar bihtar hai.

Ranj ke bád árám, aur bád  
ráhat ke ranj hai.

Jis ne ek bát par ṣabar na  
kiyá, usne bahut báten sunín.

Chup rahne se salámatí, aur  
salámatí se naját hai.

Marne ke áge maro, to ḥayát  
abadí ko páoge.

Nekokárhí nur aur nár men  
farq kartá hai.

Agar jihal ṣurat pakartá, to  
din tárík ho játá.

İlm dohí hain; ek ilm dín ká,  
dusrá ilm badan ká.

Ḥasad neki ko khá játá hai, jaisá  
ág lakrí ko.

Bímárí qaid badan kí, aur ḡham  
qaid ruh kí hai.

Jáhil ṭalab kartá hai mál ko, aur  
áqil kamál ko.

Ráyat par ádal karná bihtar hai  
lashkar kí kaṣrat se.

Adl, bakhshish, aur narmí se  
mulk kí ḥifáẓat hotí hai.

Maut ek din á pakregí, agarchih  
mazbut qilah men bhí ho.

Jis ghar men mihmán nahín  
átá, us men firishtah nahín  
játá.

Adl ká ṣamrah salámatí, aur  
ẓulm ká ṣamrah nadámat hai.

Ag, marz, aur adáwat, agar  
thorí bhí ho, to bahut hai.

Chándí, sone kí talab, nafs kí  
khubiyán kho detí hai.

Dunyá kí niámat, jaise bádál ká  
sáyah, yá bijlí kí chamak.

Tawánáiyon se ho, aur ádmí  
ke pás ap ko ḥaqír mat kar.

Thore kháne se ṣiḥat badan,  
aur safáí qalb kí hai.

Jagah adáwat kí dil men, jaise  
jagah ág kí rákh men.

Dushman ke sáth neki karne  
us kí badí ká badlá hai.

Ḥakím wuhí hai jo apní sha-  
waton par ḡhálíb ho.

Insán wuhí hai jo apne ḡhazab  
par ḡhálíb ho.

A'lim ká ek din, jáhil kí tamám  
zindagí se, bihtar hai.

Be taammul bát mat kar, aur  
kám be tadbír ke.

Khizáb se jawání háth nahín  
lagtí hai, aur tamanná se  
tawangarí.

Dunyá kī khushī meṇ gham  
mīlā hai, aur uskī shirīnī meṇ  
sam.

Jab badī ādmī kī ʿdat huī, us  
kā khonā dushwār hai.

Māl ek qaḥbah hai; kabhū  
nek pās, kabhū bad pās.

Jis pādshāh meṇ ʿadl nahīn,  
rayat uskī tābī nahīn.

Har nafs apnī jins kī taraf māl  
hotā hai.

Farotānī se manzalat ḥāsil hotī  
hai, aur takabburī se halākat.

Maut se farāghat, aur zindagī  
se mashghulī hai.

Zinā, sud, riyā, shaitān ke  
bhāī haiṇ.

Qināʿat se istighnā, aur sabar  
se maqṣūd miltā hai.

Jo kisī par raḥm nahīn kartā,  
so wuh bhī raḥm nahīn kiyā  
jātā hai.

Sach balā ko dur kartā hai,  
aur jhuṭh balā meṇ dāltā  
hai.

Jo apne bhed ko chhipātā hai,  
so murād ko pahunchtā hai.

Jo ḥawas kī pairāwī kartā hai,  
wuh halāk hotā hai.

Insān jis chīz ko bahut dost  
rakhtā hai, use akṣar yād  
kartā hai.

Dunyādār ghāfil haiṇ; jab mar-  
enge tab khabardār hoṅge.

Jo apne rutbe se baḥ nahīn  
chaltā hai, wuh salāmat rahtā  
hai.

Jo koī iḥsān se inkār kare, us  
par minnat rakhā chāhe.

Guzrān karo bhāīyon kī taraf,  
aur muāmalah karo begānon  
kī taraf.

Khudā tawāngar hai, aur ham  
us ke darwāze ke faqīr haiṇ.

Rāzī karne se jo rāzī na ho, wuh  
baḥā ḡalīm hai.

Tu apne chhoton par raḥm kar,  
baḥe tujh par raḥm karegā.

Jis ne tāqat se ziyādah uṭhāyā,  
wuh ʿajiz huā.

Khaṭ faqīr ke wāṣṭe māl, aur  
ghanī ke liye jamāl hai.

Khudā jo chāhtā hai, asbāb us  
kā muḥaiyā kar detā hai.

ʿAlīm pahchāntā hai jāhil ko,  
kyunḡi wuh bhi jāhil thā.

Jo chāhtā hai ki tujh par iḥsān  
kare, tu us par iḥsān kar.

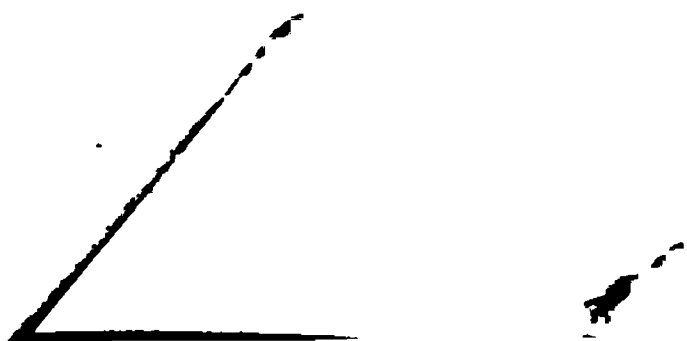
Jis Bādshāh meṇ ʿadl nahīn,  
so ek nahr hai bilā pānī ke.

Jis ʿalīm meṇ amal nahīn, so  
bādil hai bilā pānī ke.

Kām par iqdām mat kar, jabtak  
us meṇ fikr na kare tu.

Jabki māl ho jātā hai, tab dost  
bhī kam ho jāte haiṇ.

Dushman se dostī ḡāhir kar,  
agar us se nafā chāhtā hai.



Jo bhed ko chhipátá hai, ikh-tiyár uske háth se nahín játá hai.

Dunyá ek sáyah ná páedár hai, aur jawání ek mihmán musáfir hai.

Zálim ká ghar wairán hotá hai, go thore din ke bád ho.

Balá unhín ká ghar dhundtí hai, jo Kḥudá ke dost hain.

Jo chíz apne wáste bad jániye, wuh dusre ke liye bhí bad jániye.

Jo ádmí apne se rázī huá, us par badiyán bahut hotí hain.

Dunyá ek pul hai, us par guzar jáo, aur ábádí ke, uskí, darpe mat ho.

Akelá honá aqlmand ká bihtar hai, bad kesáth hamnashíníse.

Nek ke sáth hamnashíní bihtar hai, akele baithne se.

Ḥásid kí yihí sazá hai, kí terí khushí se maghmúm hotá hai.

Dunyá us ke tálíbon ko chhor, aur murdár kutton ke sámhne dál.

Mál kyá hai? mazbut qila hai, jo malámat ke tíron ko roktá hai.

Kamál ḥayá ká yih hai, kí ádmí ap se bhí sharm kare.

Jo aqlmand se madad cháhtá hai, wuh kabhu khaṭá nahín kartá.

Jáhil apnáhí dushman hai; dusre ká dost kab hogá.

Ṣabr kunjí hai khushí kí, aur jaldí kunjí hai nidámat kí.

Jis amar ko tu jántá nahín, us men dar mat á.

Agar jáhil ká jihal na hotá, to dáná kí dánaí málúm na hotí.

De, aur minnat mat rakh, kí us ká fáidah tujh ko pahunchegá.

Karámat ká chhipáná bihtar hai; par mushk chhipáne se kahán chhiptí hai !

Alláh kí šifát men fíkr kar, aur us kí zát men khauz mat kar.

Ghiná ghizá hai ruḥon kí, jaise tām ghizá hai jismon kí.

Bahut ádmí dunyá ke liye ág ká jalná qabul karte hain.

Waqar wálah, jaise motí, niche baithá huá; aur jaldí-wálah, jaise machlí, tairtí hue.

Jis chíz se ádmí kí izzat rahe, wuhí us ká ṣadqah hai.

Nek baḫt wuh hai, jo apne báp kí riyásat ko kamál men pahuncháwe.

Dunyádár, jaise sawár kishtí ke; kí wuh un ko liye phirtí hai, aur we sote hain.

Ṣabr karná kasab par bihtar hai, doston ke pás hájat le jáne se. Jo apne ḥaq men bad jániye, wuh dusre ke ḥaq men bhi bad jániye.

Báp dáde par faḥr karne se, hunar par faḥr karná bihtar hai. Jis ne dene ká iḥsán kiyá, us ne ṣawáb ko barbád diyá.

Iqrár karne-wále se máf kiyá játá hai, na isrár karne-wále se. Jis ne ḡhair ká ḥál tujh se kahá, wuh terá ḥál ḡhair se kahegá. Parhezgári ek daraḡht hai, jis kí jar qináat, aur phal ráḡat hai. Jab bát mukarrar hotí hai, tab dil men qarár pakartí hai.

Ḥasad ek zang hai; jab tak use khátá nahín, játá nahín.

Jo qináat nahín kartá hai, zamanah us ko balá men dáltá hai,

Kamínah barhne se takabbur kartá hai, aur ḥákim hone se zulm.

Do shaḡḡ kabhu ásúdah nahín hote, tálíb i ilm, aur tálíb i mál ká.

Tajrabah se ilm barhtá hai, aur taraddud se ḡhalaṡí hotí hai.

Zínat ádmí kí ilm se, aur zínat ilm kí mārífat se hai.

Ḡhair ke kapre mat utár, aur chiṡiyon ke par mat ukhár.

Ek sáit ká aḡl, sáth baras kí ibádat se bihtar hai.

Bihtar ádmí wuh hai ki jis ke háth aur zabán se kisí ko ízá na pahunche.

Aqil apní zabán ká málík hai, aur jáhil apní zabán ká mam-luk hai.

Nafs kí tábiḡarí se báz rah, aur Ḳhudá ke ḡhiláf mat kar.

Ḥaus kí pairawí se báz rah, aur Ḳhudá kí muḡhálifat se ḡar.

Jis ne laḡakpan men ilm na síkhá, wuh burḡápe men muazzáz na huá.

Tawánḡarí ko har taur se talab kiyá, par qináat se ziyádah koí ḡhiná na pái.

Do chízen ádmí ko halák kartín hain; mál ká isráf, aur ziyádah goyí.

Ḳhushí ká ánsu sard, aur ḡham ká ánsu garm hotá hai.

Dín yaqín se miltá hai, aur yaqín Ḳhudá kí taufíq se.

Tu apne háth ko khainch, aur tamanná ke darwáze par qufal de.

Bihtar baḡhshish wuh hai, jo be derí aur be iḥsán ke howe.

Apní umar ko ḡnáhon men mat kho, aur Ḳhudá se ḡhauf kar.

Halákí hojiyo us ko, jo ibádat ḡhánah men dikhláne ke liye baithá hai.

Zulm se ásáish kho játí hai, aur baḡḡáwat se badí miltí hai.



Chup rahná wasílah naját ká hai ; goyáí bulbul ko pínjare men dáltí hai.

Apní rozí ke liye gham mat khá, wuh pahle tere muhayá kí gaí hai.

Jo apne se kam rutbe par zulm kartá hai, wuh bará nádán hai.

Jis ne maut ko bahut yád kiyá, wuh dunyá se thore par rází huá.

Jis ne apne haq ko khoyá, wuh dusre ke haq kí paírawí kab karegá ?

Ummed ek suráb hai ; use jo dekhtá hai dhokhá khátá hai, aur maqsud ko nahín pahunchtá.

Maqsud terá jab ghairon se hásil ho, to bháí se mat talab kar.

Jo apne náfs ko pahchántá hai, kisé ká kahná use zarur nahín kartá hai.

Thorá kalám jo bujhá jáe, bihtar hai bahut se, jo malál men dále.

Agar insán fáidah farmánbardárí ká jántá, to Pádsháh us ká ghulám ho játá.

Jism kí sihat kháne se, aur ruh kí sihat farmánbardárí se hai.

Jo apne bháí ke liye kuá khodtá hai, so áphí us men girtá hai.

Apne bháí par tñh mat kar ; Alláh us ko naját degá, aur tujh ko mubtalá karegá.

Nafs ká muhasabah kar, sálim rahegá ; aur khatron men dar mat á, nidámat khainchegá.

Nek o bad men, jo tamíz nahín kartá hai, wuh bhí ek jánwar hai.

Hub duniyá kí aql ko khotí hai, aur dil ko hikmat se báz rakhtí hai.

Bíná wuh hai, jo apne gunáhon par muñt, aur apne aibon par wáqif ho.

Khudá ke qurb se núr, aur khalq ke qurb se gham, paidá hotá, hai.

Hasad yá hásid ke marne se chhuñtá hai, yá, jis par hasad kiyá, us ke marne se ?

Kishtí par sawár honá khatre men parná hai, aur Bádsháh ke pás jáná us se ziyádah.

Jis ne bakhshish kí, wuh buzurg aur sardár huá ; aur jis ne bukhí kiyá, wuh zalíl aur khwár.

Jis ne apnī ummedon par tákhír kī, us ne páyá ; aur jisne jaldī kī, wuh maḥrum rahá.

Khushī nahīn hai, magar nekon ke liye ; aur ḡham nahīn hai, magar badon ke liye.

Nek wuh hai jo dusre ko shar se bacháwe, aur achchhī ráh batláwe.

Jo bát na kahí, wuh ikhtiyár men hai, aur jo kahí, to ikhtiyár se gai.

Admí áj maḥhalon men, kal qabron men, parsun ḡashr men hogá. Jo jaldī kartá hai, so khatá kartá hai ; jo derí kartá hai, so murád pátá hai.

Aqil ke liye do faẓílat haiñ, ek aql, jis se fáidah ḡásil kare ; dusrí, goyái jisse fáidah de,

Jo muqaddar men hai, so pahunchegá ; ḡariḡ maḥrúm rahtá hai, baḡhíl aur ḡásid maḡmum aur maghmum.

Ghar lena ke pahle, hamsáe ká ḡál taḡqíq kar ; aur chalne ke pahle, rafíq ká.

Aqil ke, jo munh men so dil men ; aḡmaq ke, jo dil men so munh men hai.

Zikr wuhí bihtar hai, jo dil se ho tazarrú, ke sáth, na wuh kī zabán se parhezgarí ke sáth.

Pák kar nafs ko, us chíz se, jo us men hai ; tu unki kḡhubiyán aur buráiyán jántá hai ?

Dost sachchá wuh hai, jo tere aibon par tujhe kḡhabardár kartá hai, aur ap par muqaddam rakhtá hai.

Agar sach surat pakartá, to sher hotá ; aur, agar jhuṡh surat pakartá, to lombṛí hotá.

Imán wuh hai kī sach ko jhuṡh par ikhtiyár kare, jahán ke sach zarar kare, aur jhuṡh fáidah de.

Bár Kḡhudáyá, tune balá ko názil kiyá, to ḡabar bhí de ; aur ḡiḡat atá kī, to shukr bhí de.

Jo ilm kī ḡaláḡiyat na baḡhshe, wuh gumráhí hai ; aur jo mál kī naḡa na de, wuh wabál hai.

Bihtar admí wuh hai, jo apne aibon par bíná, aur dusre ke aibon men andhá ho.

Nekí karnewále se maḡabbat, aur badí karnewále se kínah rakhná, dílon kī sarisht hai.

Himmat kí kotáhí, tadbír kí kamí, fikr kí sustí, bartarí se maḥrúm rakhtí hai.

Dín men parhezgárí, ḥádīṣon par sabr, aur ma'íshat men sabr karná, kamál aql ká hai.

Ashráf ashráfhí hai, agarchih muflis ho ; aur kamína kamína hai, agarchih tawāngar ho.

Dil kí taraf nikáh rakhná nek baḥtí hai, aur nigáh kí taraf dil ko lagáná bad baḥtí.

Buḡhl aur jīhal tawāzū ke sáth bihtar hai, ilm aur saḡhāwat se jo gharur ke sáth hai.

Jo zamánah tere sáth mawáfiqat na kare, to tu zamánah ke sáth mawáfiqat kar.

Agar nekí tujhe pahunche, to bhí ḡhushí kar ; aur agar badí tujh se dur kíjāe, to bhí ḡhush ho.

Jo har bát par ná ḡhush hotá hai, us ke dost aur rafīq kam honge.

Jo ap ko dáná jántá hai, Ḳhudá aur ádmí us ko aḡmaq jánte hai.

Zulm ká din maḡlum par aisá saḡht nahín, jaise badle ká din zálim par.

Sharír ko apní sharárat ḡikr karná ásán hai, us se ki maḡhmum apne ḡham ko ḡikar kare.

Bahut soná aur sustí Alláh se dur kartí hai, aur ḡharíbí látí hai.

Ḡhulám ká koí bhái nahín, jaise jhūṭhe ko marúwat, aur ḡásid ko árám nahín.

Aqil kí shán se nahín ki fareb kare, aur phir ap us men pare.

Daulat aur niāmat láiq iātibār ke nahín hai, ek sáyah ná páedār hai, dusre mihmán musáfir.

Dilon kí quwat ḡikmat hai, jaise jismon kí qawat tám hai.

Bís baras ká gabhru, tís baras ká jawán, chálís ká adher, pachás ká buḡḡhá hotá hai.

Ádmí jabtak bahut saḡhtí par sabr nahín kartá, ṭhore maṭlab ko nahín pahunchtá.

Buḡhl mihrbání ke sáth bihtar hai, bakhshish se, ki jis ke sáth bahut ízá ho.

Ádmí ke ḡikr se parhez kar, ki wuh bímárí hai, aur Alláh ká ḡikr kiyá kar, ki wuh shifá hai.

Sayad wuh hai, jo guṛe hūe se pand piḡír ho ; aur bad wuh hai jo ap ko bihtar jántá hai.

Jo rāt aur din ke taghīr se khabardār na ho, to malāmat aur nasīhat se kab khabardār hogā.

Iḳhlās wuh hai, ki ibādat karne men sawāb kī ummed aur azāb kā dar na ho.

Agar buzurgī chāhtā hai, to ājizī iḳhtiyār kar; aur agar daulat chāhtā hai, to qināat ko.

Jo ilm kī ṭalab men khub koshīsh nahīn kartā hai, wuh us ilm ke maqṣud par nahīn pahunchtā.

Mat bigār us chīz ko jis kī islah dushwār ho, aur mat band kar wuh darwāzah, ki jise khol na sake.

Jis ne dāwī kiyā us chīz kā, jo us men nahīn hai, wuh imtihān ke waqt ruswā hogā.

Har ālāqe se dil ko bāz rakhnā, aur Allāh ke sāth ālāqah rakhnā, tawakkul hai.

Dunyā men musāfir, aur rāh chalnewāle kī ṭarah rah, aur āp ko ahili qabar se gin.

Kamīnon se dostī karne men parhez kar; kiyunki qarībon ko tujh se dur, aur duron ko nazdīk kar denge.

Zālim murdah hai, agarchih zindon ke ghar men ho; aur muḥsin zindah hai, agarchih murdon ke ghar men ho.

Bāt wuhī kiyā chāhye, jis kī shuhrat se nek nāmī ho; aur kām wuhī bihtar hai, ki jis ke karne se sawāb mile.

Jo terī bāt par iatimād nahīn kartā hai, use nasīhat mat kar.

Aur jo koī tujh se qabul nahīn kartā, us par iḥsān mat kar.

Jo ilm jāntā hai aur izhār nahīn kartā, wuh bihtar hai us se, ki jo jāntā hai, aur lāf zanī kartā hai.

Aḥmaq wuh hai jo iḥsān nahīn kartā, aur shukar guzārī chāhtā hai, aur badī kartā hai, aur tawaqqū nekī kī rakhtā hai.

Dushman kī islah mīthī bāt se āsān hai, ki us kī islah iḥsān se kare.

ʿAql se bihtar koī tadbīr nahīn, aur harām na karne se bihtar koī parhezgārī nahīn, aur khulq se bihtar koī khubī nahīn.

ʿAdmī do qisam par hai, ek to wuh jo maṭlab ko nahīn pahunchtā; dusrā, wuh jo pahunchtā hai, aur ser nahīn hotā.

Aḥmaq se do khaṣlaten nahīn chhuṭtī hain, rāste men idhar udhar dekhnā, aur be soche jawāb denā.

Jo māl jamā karne kā qaṣd kartā hai, wuh maḥzun rahtā hai; aur jo zamāne kī muwāfiqat kā gumān kartā hai, wuh majnun hai.

Jo chíz tere háth se játí rahí us par afsos mat kar, kyunki terí agar hotí, to dusre ke pás na játí.

Tín ádmí tín shakhs se nafá nahín uṭháte; sharíf daní se, neko kár bad kár se, dáná nádán se.

Wazír ke khonṭe hone, aur níyat ke bad rakhne, aur rayat par zulm karne, aur bad tadbírí se, mulk játá hai.

Chár chíz ko chár chíz se sírí nahín; áṅkh ko dekhne se, kán ko sunne se, randí ko mard se, zamín ko pání se.

Ḥaq dár kabhon zalíl nahín hotá, agarchih sára álim muttífaq ho; aur báṭil wálah kabhon muazzaz nahín hotá, agarchih rudár ho.

Jo apne ḥaq men dost rakhtá hai, so bhái ke sáth kar; aur jo apne ḥaq men bad jántá hai, wuh us ke liye bhí bad ján.

Tín ádmí muazzaz hote hain; ek burhá burhápe se, dusre, sháhibi-ilm ilm se, tísre Bádsháh Bádsháhat ke sabab.

Kisí ne ek ḥakím se puchhá, Tum jánte ho us chíz ko, ki jis par ḥasad na howe? aur sháhib balá ko, ki jis par raḥm na kiyá jáwe? kahá, hán, tuwázu aur takabbur hai.

Hoshiyárí ádmí kí yih hai ki kisí ko fareb na de, aur kamál us ká yih hai, ki áp bhí kisí se fareb na kháwe.



## CHAP. II.

## FABLES.

*Hiran aur Lomrī kī tamsīl.*

*The Deer and the Fox,*

Ek hiran piyāsā hokar pānī ke chāshme pās āyā, ki us se pānī piē; wuh chashmah bare ghār men thā. Jab pānī pīkar chāhā ki upar chāhe, chāhā na sakā. Ek lomrī ne dekhkar kahā, Ai bhāī, tu ne bahut burā kām kiyā, kyunki utarne se pahle, chāhne kā rāstah dekh na liyā.

*Hāsil us kō yih hai.*

Jo pānī men utartā hai aur pair nahīn saktā, wuh dūbegā.

*Khargosh aur Gidh kī tamsīl.*

*The Hares and the Eagles.*

Ek bār khargoshon aur gidhon men larāī thī. Khargoshon ne lomriyon se madad chāhī. Unhon ne kahā, Agar ham tumhāre aur unke hāl se wāqif na hote, to jaisā kahte ho, waisāhī karte.

*Hāsil us kō yih hai.*

Admī ko chāhiye ap se jo qawī ho, us se bigār na kare.

*Mālī aur tarkārī kī tamsīl.*

*The Gardener and his Herbs.*

Kisī ne dekhā ki ek mālī tarkārī ko sēch rahā thā; us ne kahā, Yih kyā hai, ki janglī tarkārī ko koī nahīn sēchtā aur khūsh numā hotī hai ! Mālī ne jawāb diyā, Ki wuh apnī mā se parwārish pātī hai, aur yih apne bāp kī jorū se.

*Hāsil us kō yih hai.*

Mā kī parwārish bīhtar hai, sautelī mā kī parwarish se.

*Ādmī aur But kī tamṣīl.*

*The Man and his Idol.*

Kisī ādmī ke ghar men ek But thā, ki wuh hameshah use pūjtā, aur har roz us ke wāste ek jānwar zabah kartā. Ākhir ko, us kā māl sab kharch hō gayā. Pas, hairān hokar, us but ne kahā, Ki apnā māl mere liye kharch mat karo, ki phir tum mujhe malāmat kārōge.

*Hāsil us kā yih hai.*

Jo apnā māl gunāhon men kharch kartā hai, wuh kahtā hai, Ki Allāh ne mujhe faqīr kar diyā.

*Bherē aur Sher kī tamṣīl.*

*The Wolf and the Lion.*

Ek bār bheriyā khūk ke bachche ko liye jātā thā, rāh men sher se mulāqāt hue; us ne chhīn liyā. Bherē ne apne jī men kahā, Kaisī chīz main ne ghaṣab kī, jo mere pās na rahī.

*Hāsil us kā yih hai.*

Jo chīz ki zulm se hāth atī hai, wuh uske pās nahīn rahtī; aur agar rahtī hai, to kām nahīn atī.

*Larke aur Bichchhū kī tamṣīl.*

*The Boy and the Scorpion.*

Kisī waqt ek larke ne ṭiddī shikār kī thī. Ek roz bichchhū ko dekh-kar samjhā, ki yih ṭiddī hai. Is khiyāl se us ne hāth barhāyā kī pakre, phir hāth ko khēch liyā. Bichchhū ne kahā, agar tum mujhe pakarte, to phir kabhū ṭiddī kā shikār na karte.

*Hāsil us kā yih hai.*

Ki ādmī bhale aur bure ko samajhtā hai, aur har ek ke muwāfiq kām kartā hai.

*Billī aur Sohan kī tamṣīl.*

*The Cat and File.*

Ek billā kisī lohār ke ghar men jākar sohan ko chātne lagā, aur uskī zabān se khun jāri huā. Wuh yih samajhkar, ki sohan se

nikaltá hai, use nigaltá thá, yahán tak, ki, us kē sārī zabán kāt-  
gaí aur mar gayá.

*Hásil us ká yih hai.*

Ki badl kám achchhá málum hotá hai, aur use lazíz jántá hai,  
aur yih bát nahín samajhtá, ki us se amr kho játí hai.

*Chargh'ur Murgh kī tamşíl.*

*The Hawks and the Cocks.*

Charghon ko khabar pahunchí ki murgh bímár hain. Táús  
kí khál urh-kar, unhen dekhne gae, aur kahá, Alissalám alaikém !  
Ai bháío, kyá hál hai tumhárá ? We bole, Ki jis roz ham tumhárá  
munh nahín dekhte, khaír se hote hain.

*Hásil us ká yih hai.*

Bahut ádmí aise hain, ki mahabbat záhir karte hain, aur jí men  
daghabázi rakhte hain.

*Kutte aur Khargosh kī tamşíl.*

*The Dog and the Hare.*

Ek kutte ne khargosh ko pakrá aur danton se káttá, aur khun  
zabán se, cháttá. Khargosh ne kahá, ki Ai bháí, jab tu káttá  
hai, to aisá málum hotá hai, ki jaise koi kisí ká dushman ho ;  
aur jab cháttá hai, to yih málum hotá hai, ki jaise koí dost ho.

*Hásil us ká yih hai.*

Ki jis ke jí men faréb hotá hai, wuh dostí aur mahabbat záhir  
kartá hai.

*Baṭ aur Abábíl kī tamşíl.*

*The Goose and the Swallow.*

Baṭ aur abábíl ápas men shirkat se guzrán karte the, aur ekhí  
makán men donon kí charágáh thí. Ek roz un donon ne gumán  
shikárí ká kiyá. Abábíl, chunki halká thá, ur gayá aur bach-  
rahá. Baṭ is liye ki bhárí thí saiyádon ne use pakar liyá aur  
zabáh kiyá.

*Hásil us ká yih hai.*

Jo apní ghair jms ke sáth shirkat kartá hai, wuh ákhir ko  
kharáb hotá hai.



*Hiran aur Sher ki tamşil.*

*The Deer and the Lion.*

Kisí waqt ek hiran shikárí ke dar se bhágkar ek ghár ke andar baithá. Ek sher ne wahín jákar us ká shikár kiyá. Hiran márté wáqt kahne lagá, Ki afsos ! merí yih kyá bad-bakhtí thí, ki ádmí ke dar se bhágkar, aur ek zabardast ke panje men phansá !

*Háşil is ká yih hai.*

Ki jo shakhs thorí áfat se tarsanág hokar bhágtá hai, wuh us se barí áfat men partá hai.

*Kutte aur Lomrî ki tamşil.*

*The Dog and the Fox.*

Kisí waqt ek kutte ne Sher ká chamrá dekha us ke nazdík jákar dánt se kátne lagá. Yih be adabí kutte kí lomrî ne dekhkar kahá, Agar yih haiwán, ki hamará tumhárá Bádsháh kahlátá thá, zindah hotá, to tum us ke panje ke nákhun ko apne dánt se bará dekhte, aur áj tum us ke chamre ko kátte ho !

*Háşil is ká yih hai.*

Bád marne ke bhí murdon aur buzurgon ke nám kí pásdarí zarúr hai, aur jitná adab kí jîne kí hálat men kiyá játá hai, marne ke bád bhí cháhiye.

*Peṭ aur Aṛá ki tamşil.*

*The Belly and the Members.*

Ek bár shikam aur aṛá men qaziyah huá. Dono ne kahá, Ki jisím ko ham utháe phirte hain, aur us kí hifázat karte hain. Aṛá bole, Ham apní qúwat se liye phirte hain. Peṭ ne kahá, Agar main kuchh na kháun, to tum na chal sako, aur na uth sako.

*Háşil is ká yih hai.*

Jo shakhs apne sardár aur apne se zoráwar kí pairawí na kare, balki us se dáwe barábarí ká kare, to ákhir ko, wuh kharáb hotá hai, aur jis kám men muqarrar hai use kar nahín sakegá.

*Do Murgh ki tamşil.*

*The two Cocks.*

Do murgh kisí chíz ke liye ápas men larte the. Un men ek ghálib huá, dúsrá bhág gayá. Bád uske, jo ghálib huá thá,

wuh ek unche bálákháne par baithkar, bázu pharkáte aur báng dete hue, fakhar karne lagá. Itne men ek kuttá use dekh, ekhí hamle men, pakar le gayá.

*Hásil is ká yih hai.*

Admí ko na cháhiye ki apne zor ká fakhar kare, kyunki gharúr aur fakhar admí ~~ko~~ ján ~~ko~~ khotá hai.

*Machchhar aur Bail kí tamşíl.*

*The Fly and the Ox.*

Ek machchhar kisé bail ke síng par baithkar sochné lagá, ki Main bhári huá hūngá. Tab us ne kahá ki, Ai bail, mere baith-ne se agar tum ko bojھ málúm huá ho, to kaho, main chalá jáun. Bail bolá, Ai machchhar tum kis par baithé ho, so mujhe málúm nahín, aur kis ko dukh pahunchtá hai, so bhí main nahín jántá hun.

*Hásil is ká yih hai.*

Jo shakhs apní quwat aur tawánái par auron se gharúr kartá hai, wuh nipat haqír hai.

*Admi aur Maut kí tamşíl.*

*Man and Death.*

Koí shakhs lakrí ká ek bojھ liye játá thá. Bojh ke máre bahut thakkar, us ne use apne kándhe se phenk diyá, aur maut ko pukará. Wuhín maut házir hokar, bolí, Tum ne mujhe kyún buláyá. Us ne kahá, Ki mere kándhe par is bojھ ko uthá do, is liye buláyá hai.

*Hásil us ká yih hai.*

Dunyá ke bích sabhí apní hayát cháhte hain. Bahut gharíb aur láchár hone par bhí koí maut nahín mángtá.

*Habshí kí tamşíl.*

*The Blackamoor.*

Ek habshí kapre utár, barf le apne badan men malne lagá. Is men kisé shakhs ne kahá, Ki ají, tum kyun barf malte ho? Bolá, Ki sufed hone ke liye. Is men kisé dáná ne, ákar kahá, ki Ai

miyān, tum apne badan ko dukh na do, tumhārā badan barf ko siyāh kar saktā hai, par barf tumhāre badan kī siyāhī na sakegā,

*Hāsil is kā yih hai.*

Bad ādmī bhale ko burā kar saktā hai, par bure se bhalā karne kī tāqat kam kisī ko hai.

*Sher aur do Bail kī tamṣil.*

*The Lion and the two Bullocks.*

Kisī waqt ek sher do bail par daurā. Dono bail muttāfiq hokar us ko sing se mārne lage, aur us ko apne ~~bach~~ āne na die. Sher ne un dono ko fareb dene ke liye, judā hokar kahā, Ai bailo, tum āpas men judā hokar jo farq se raho, to main kisī ko kuchh na kahūngā. Is bāt par itimād karke, dono alag ho gae, wuhin sher ne dono ko shikār kiya.

*Hāsil is kā yih hai.*

Admī jab-tak ki muttāfiq rahen, tab tak koī dushmanī karke un par ghālib ho nahin saktā. Be ittafāqī se sabhī māre jāte hain.

*Larke kī tamṣil.*

*The Boy fallen into the River.*

Kisī waqt ek larkā āpse pānī men girā. Pair na jāntā thā, is liye ghotē khāne laga. Rāste par se ek shakhs ko madad ke liye pukārā, aur bulāyā. Wuh nazdīk jā pānī men girne ke bāb men malāmat karnī shurū kī. Larke ne kahā, Pahle mujhe bachāiye, piche malāmat kar lījēgā.

*Hāsil is kā yih hai.*

Tumhārā koī dōst jo āfat men parē, to pahle use āfat se bachākar, piche malāmat karnā bīhtar hai.

*Súraj aur Hawá kī tamṣil*

*The Sun and the Wind.*

Súraj aur hawá ke bīch jhagrā huā, ki dekhen kaun ādmī ke kapre utarwā saktā hai. Is men hawá bare zor se bahne lagi. Admī ne us zor ke samhālne ke liye apnā kaprā badan men lapet

liyá. Jab din charhá, aur áftáb kí shuá bahut tez huí, tab ádmiyon ne gārmī ke máre, apná kaprá, bojh samajhkar, badan se utár dālā.

*Hásil is ká yih hai.*

Admiyon ko cháhye ki apne háusle ke muwáfiq dáwi karen, to píchhe sharmandagí na ho, jaise hawá pashemán huí.

*Kaí Bheriyon kí tamşíl.*

*The Wolves drinking up the water to get at the Hides,*

Kaí bheriyon ne ek khandaq men gae ká chamrá dekhkar kháne ká irádah kiyá. Lekin khandaq pání se bhará thá, aur chamrá bhí nazdík na thá. It ne men unhon ne báham ittífāq kar yih mashwarah kiyá, ki pahle pání píkar k handaq kó sukháwen, píchhe chamrá kháwen. Yih dil men thánkar, pet bharkar pání ke pine se, sabhí pet phatkar mar gae, chamrá khá na sake.

*Hásil is ká yih hai.*

Kam aql wuh kám kartá hai jis se ján kho játí hai.

*Kachhwe aur Khargosh kí tamşíl.*

*The Tortoise and the Hare.*

Kisí waqt ek kachhwe aur khargosh ne ápas men daurne ká áhad paimán karke, ek pahár tak had muqarrar kí, aur us pahár kí taraf daure. Khargosh apní lághrí, aur tezrawí, aur halkápan ke sabab raste men thakkar so gayá. Kachhwá apne jisámat aur áhistah chalne par bhí raste men na sustáyá, na dar-mándah huá, aur pahár par já baiþhá. Tab khargosh ne jákar dekhá, ki kachhwá áge chalá gayá hai, is men sharmindah huá, par us waqt kí nadámat kisí kám na áe.

*Hásil is ká yih hai.*

Zoráwar aur kam zor men larái hone se cháhiye kí kam zor gháfil na rahe, aur aisá bhí ittífāq hotá, ki zoráwar kí ghaflat se kam zor fatahmand hotá hai.

*Sher babar aur Lomrī kī tamṣīl.*  
*The Lion and the Fox.*

Ek sher babar, buṛhāpe ke ṣabab, kam zor hokar kisī jānwar ko shikār kar na saktā thā. Is liye apnī ḵhurāk ke wāṣṭe farch dene ke irāde par tumārāz kar ek ghar ke andar rahā thā, ki jo koī haiwān us ke dekhne ko āwe, us ko usī ḵhandaq ke andar pakarkar ḵhāwe. Is men ek lomrī uske yahān jā, ghar ke darwāze par ḵharī ho salām kar bolī, Ai jānwaron ke Bādshāh, Ap kaise hain? Sher ne kahā, Tum is ke andar kyun nahīn ātī? Lomrī ne kahā, Jahānpanāh, main ne yahān ākar bahutōn ke paithne kī ālāmat dekhi, lekin bāhir nikalne kā, ek ke bhī nishān na pāyā.

*Hāsil is kā yih hai.*

Admī ko na chāhiye ki bin bujh samjhe, kisī kām men dakh-al pare.

*Kabūtārī kī tamṣīl.*  
*The Pigeon.*

Koī kabūtārī piyāsī hokar ek dīwār ke gird ghumti thī. Itti-fāqan ek kānsah pānī se bharā huā, us dīwār par nazar parā. Kabūtārī ne jaldī se urkar āp ko us kānse par mārā, ki potā phat gayā. Us waqt us ne kahā, Ki main ājab badbakht hun, ki pānī kī ṭalab men jaldī kī, aur apnī jān khoī.

*Hāsil is kā yih hai.*

Sustī aur saḥulat se kām karnā bihtar hai jaldī se.

*Lohār aur Kutte kī tamṣīl.*  
*The Dog and the Blacksmith.*

Kisī lohār ke ghar ek kuttā thā; jab tak mālīk us kā kām kiyā kartā wuh soyā kartā. Jis waqt wuh lohār kām se farāghatkar ḵhāne ke liye baiṭhtā, us waqt wuh kuttā bedār hotā. Lohār ne kahā, Ai badzāt, kyā ṣabab hai, āwāz gahan se, ki jis se zamīn kāmptī hai, tu bedār nahīn hotā, aur dānt kī āwāz se jag uṭhtā.

*Hāsil is kā yih hai.*

Admī jab namāz kī āwāz suntā hai, to so rahtā hai, aur jab bāje kī āwāz sunī to pichhe dauṛtā hai.

*A'dmí aur Ghorí kí tamşíl.**The Man and the Mare.*

Ek ádmí ghorí gábhin par sawár huá thá. Ittifáqan wuh ráh men jan parí. Us ká bachchá thorí dúr chalkar thahar gayá, aur kahá, Ai áqá, dekhtá hai, ki main chhotá hun, aur chal nahín saktá; agar tu mujhe chhoṛkar chalá jáwegá, to main yahán halák ho jáungá; aur jo tu mujhe apne sáth lewe aur merí parwarish kare, ki jawán ho jáun, to main apní píṭh par tujhe le chalungá, aur jahán kahín jáyá cháhegá, wahán jald pahunchaungá.

*Háşil is ká yih hai.*

Ádmí ko cháhiye ki jo mustḥaq iḥsán ká hai, us ke sáth iḥsán kare.

*A'dmí aur Suar kí tamşíl.**The Man and the Hog.*

Kisí waqt men ek ádmí ne mendhá, aur bherí, aur suar ko bail par ládkar, shahr kí ṭaraf le chalá, ki sab ko beche. Mendhá aur bherí bail ko kuchh íṣá na detí thí, aur suar sáरी ráh chillátá thá, aur bail ko mártá. Us ádmí ne kahá ki, Ai badṣát, kis wáste tu qarár nahín pakartá, aur ye donon chup hain? Khinzír bolá, Har koí apne hál se wáqif hai, mendhe ko jo koí lewegá, us ke bálon ke liye: aur bherí ko dudh ke wáste. Mujh men na bál hain, na dudh; pas, jis waqt ki shahr men pahunchungá mazbah men bhejá jáungá.

*Háşil is ká yih hai.*

Jo ádmí badiyán aur gunáhon ko kartá hai, wuh apne anjám ko jántá hai.

*Hiran aur Gadhe kí tamşíl.**The Deer and the Ass.*

Ek hiran aur gadhá báham áshná the. Rát ko charne ke wáste kisí bágh men gae. Hiran ne gadhe ko kahá, khabardár boliyo mat, bághbán sotá hai. Gadhá bewaquf kahne lagá, ki is waqt merí tabíyát bahut khush hai, tum kaho, to main rengun.

Hiran bolá, Agar aisá karoge, to málí ke háth se k̄hub kutke kháoge. Do t́n bár us ne ise mana kiyá, lekin us gadhe ne us ke kahne ko na máná, rengne lagá. Málí kí áñkh jo khulí, to ek sonṭá háth men lekar, píchhe un ke daurá ; hiran to apní jaldrawí se nikal gayá, aur gadhá kam zor bhág na saká. Málí ne k̄hub már dharí.

*Háṣil is ká yih hai.*

Gharaz, jo koí apne dáná deṭ ká kahá na mánegá k̄haráb hogá.

*Chiriyá aur Kawe kí tamṣíl.*

*The Bird and the Crow.*

Ek kawe ne namak ká ghar banáyá thá, aur ek chiriyá ne mom ka ; we donon pás, pás, rahte the. Ek roz chiriyá ne kháná pakáyá, namak na thá, kawe se mángá. Us ne kahá, Kyá main tere wáste apná ghar torun ? chal, dur ho. Chiriyá phirkar chalí áí. Ek roz men jo barsá, kawe ká ghar ghal gayá, tab kawe ne chiriyá ke pás jákar panáh mángí. Chiriyá ne kahá, Suno, ham ne zarásá namak mángá thá, tum ne na diyá, kyá muzáyaqah ! áo, baiṭho.

*Háṣil is ká yih hai.*

Ki badí ká badlá lená ásán hai, lekin burái ke iwaz bhalái karná saḡht mushkil.

*Bárah-singé kí tamṣíl.*

*The Stag drinking.*

Kisí waqt ek bárah-singá piyásá hokar táláb men já, pání piyá, aur wunhín, pání ke bích, apní naliyon ká dublá pá dekhkar ghamgín huá, lekin sing kí barái par k̄hush huá. Shikáriyon ke pahunchte hiran bhágkar dur ho gayá ; is liye, shikárí us ko shikár kar na sake. Jab wuh pahár men jákar ghane jangal men baiṭhá, aur lambe sing ke sabab, darakhton kí dál o pát men phansá, tab shikáriyon ne wahán jákar, us ko mára. Hiran ne, dam tuṭne ke waqt, áh márkar kahá, Afsos ! jis háth pánw ko main ne ḥaqír jáná thá, us ne mujhe bacháyá thá ; aur jis sing ká bharosá kiyá thá, us ne merí ján khoí.

*Hásil is ká yih hai.*

Admí ko cháhiye ki asbáb par takiyah na kare, aur be asbábí se náumed na ho. Akṣar aisá huá hai, ki be-asbábí asbáb ḥaṣul maṭlab ká huí hai, aur asbáb mujaḥ mazarrat ká.

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*Makrī aur Shahad kī Makkhī kī tamṣīl.*

*The Spider and the Bee.*

Kisí waqt ek makrī ne shahad kī makkhī se kahá, Agar tum mujh ko apne sáth rakho, to main tumhári taraḥ shahad láun. Is báth ke bárbár kahne se makkhī ne use qabúl kiyá. Báḍ us ke, jab makrī wuh kám bajá lá na sakí, tab makkhī ne use ḍang márkar márdálá. Dam tuṭne ke waqt wuh apne dil men kahne lagí, afsos ! jis kám se mere burá huá, use main ne qabúl kiyá. Ras lāne kī qudrat mujh men na thí, kis liye shahad banāne kī árzú kī thí.

*Hásil is ká yih hai.*

Be mahárat agar koí kisí kám men daḥhal kare, to us kī bát jhuthí hotí hai, aur wuh ádmiyon men halká aur ná láiq hotá hai.

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*Jharberí kī tamṣīl.*

*The Bramble.*

Ek jharberí ne kisí málí se kahá, ki Agar koí iḥtiyaṭ se mujhe bágh men lagáe, aur pání se sench kar merí khidmat kare, to mere phul aur phal ke dekhne kī árzú pádsháh karen. Yih sun, bághbán ne us ko le bágh men achchhí jagah lagáyá, aur har roz bárbár pání dene lagá. Us ke kánṭe baḥ gae aur mazbuṭ hue. We daraḥt jo uske nazdík the, unke upar talak us kī shákhin phail kar, aur peron ko zarar pahunchāne lagin. Akḥir, áhiste, áhiste, us kī jaṛ ne baḥkar, sáre bágh ko gher liyá; kánṭon ke sabab koí us ke pás já na saktá thá.

*Hásil is ká yih hai.*

Bad ádmí ko panáh dekar jitní ki us kī tauqír kíjiye, utní hí us kī sharárat aur badzátí baḥtí hai; aur jitná us par iḥsán kíjiye, utní hí wuh burái kartá hai.



*Sher, aur Lomrī, aur Bheriye kī tamṣil.*

*The Lion, Fox, and Wolf dividing the prey.*

Sher, aur lomrī, aur bheriye men dostī thī. Ek roz shikār ke liye sab ke sab nikle. Ittifāqan ek gadhe, aur hiran, aur khargosh ko shikār kiyā. Sher ne bheriye se kahā, A, tu taqsim kar de. Us ne kahā, Gadhā tum lo; aur khargosh, lomrī; aur hiran mujh ko do. Sher ne ghusse hokar bheriye kī ānkhen nikāl līn. Us ke bād lomrī se kahā, Ki tu taqsim kar. Us ne kahā, Taqsim to zāhir hai, gadhe ko kal khāiyo, aur hiran shām ko, aur khargosh se bīch men nāshtah karo. Sher ne kahā, Ai lomrī, tu taqsim men to barī dānā hai, yih tu ne kahān se sikhā? Us ne kahā, Bheriye kī ānkhen se.

*Bimār Sher, aur Lomrī, aur Bheriye kī tamṣil.*

*The sick Lion, the Fox, and the Wolf.*

Kisī waqt men ek sher bimār parā, sab darande us kī ādat ko āe, magar lomrī na āī. Bheriye ne us kī chughalkhorī kī. Yih khabar lomrī ko pahunch gai. Sher ne bheriye se kahā, Ki jab lomrī āwe, tab mujhe khabar kar denā. Jis waqt ki wuh āī, bheriye ne ishārah kar diyā. Sher ne puchhā, Ki itne din tak tu kahān thī? Us ne kahā, Dawā kī talāsh men. Phir us ne kahā, Kyā dawā lāī? Kahā, Bheriye kī sāq kā muhrah āp kī dawā hai. Sher ne us waqt changul bheriye ke mārā, aur haddī us kī nikālkar khā gayā. Lomrī rukhsat hūī, aur bheriyā pīchhe se, lohu men tar batar, niklā. Lomrī ne kahā, Jab bādshāhon ke pās baithe, to us bāt ko, ki munh se kyā nikaltā hai, khiyāl rakhnā zarūr chāhiye.

*Kabutarī aur Kawe kī tamṣil.*

*The Pigeon and the Crow.*

Ek bār kabutarī aur kawe se pānī ke garhe par jhagrā huā; aur har ek dāwī kartā thā, ki yih merā hai. Akhir chiriyon ke qāzī pās gae, aur har ek ne apne dāwī ko bayān kiyā. Us ne

gawáh talab kiyá. Gawah koí lá na saká. Qází ne yih hukm kiyá, ki kabútarí ká hai. Us ne puchhá, Ki mere wáste tum ne kis dalíl se hukm kiyá, aur kawé ko kis wajah se, na dilwáyá ? Qází ne kahá, Ki terá sach mashhúr hai, chunánchih, Arab men masál hai, ki falání kabútarí se sachchá ziyádah hai. Us kabútarí ne kahá, Agar yun hai, to sach yih hai, ki haq kawé ká hai ; aur main wuh nahín, ki jis kí nek khaslat mashhur ho wuh us ke khiláf kare. Phir qází ne puchhá, Ki tu ne jhuthá dáwí kyun kiyá thá ? Bolí us ne, Pání ko maná kiyá, is liye ghusse men ákar main ne jhuthá dáwí kiyá thá ; lekin rajú karná haq kí taraf bihtar hai, bátil par isrár karne se, aur yih shuhraat mere liye hazár chaqar se bihtar hai.

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CHAPTER III.  
A N E C D O T E S.

HĪKA'YAT 1.

*The duty of Kings.*

Ek Bādsháh ne apne wazír se puchhá, Ki sab se bihtar mere haq men kyá hai? Arz kī, Adal karná, aur raiyat kī parwárish.

HĪKA'YAT 2.

*Eating, when proper for the Rich and the Poor.*

Ek hakím se puchhá, ki Waqt kháná kháne ká, kaun sá hai? Bolá, Daulatmand ke taín, jis waqt ishtihá ho; aur faqír ko, jis waqt muyassar áwe.

HĪKA'YAT 3.

*Plato's Saying.*

Ek shakhṣ ne Aflátun se puchhá, Ki tum ne bahut barson daryá ká safar kiyá, daryá men kyá kyá ajáib dekhe? Aflátun ne jawáb diyá, Ki yihí ajúbah dekhá, Ki main daryá se kináre pahunchá.

HĪKA'YAT 4.

*As you do to others, it will be done to you.*

Ek shakhṣ ne kisí ko be taqṣír már ḍalá. Log use hakím pás le gae. Hakím ne us ke qisás men use top ke munh par urá diyá. Naqal mashhur hai, jo jaisá karegá, so waisá páwegá.

HĪKA'YAT 5.

*The five Virtues and Vices of Men.*

Admí men pánch jauhar hain, aur un páñchon ke páñch dushman. Pahlá, ilm, us ká dushman takabbur. Dusrá, baḡh-shish, us ká hásid taassuf. Tisrá, aql, us ká adú ghuṣṣah. Chauthá, ṣabr, us ká muḡhálif lálach. Pánchwán, sach káhná, us ká muḡhálif jhuṭh bolná.

## HIKA'YAT 6.

*Devotion and Liberality commended.*

Ek roz Akbar Bádsháh ne Bírbal se puchhá, Wuh kyá hai jis se Bádsháh ká nám tamán mulkon men shuhrah pakre, aur nájat i ákhirat ho? Arz kí, Do chízen, ek ibádat, dusrí khairát.

## HIKA'YAT 7.

*The Man and the Lion.*

Ek sher aur ek mard ne apní taswír ek ghar men dekhí. Mard ne sher se kahá, Dekhtá hai, insán kí shujáat ko, kaisá sher ko apne tábi kiyá hai? Sher ne jawáb diyá, ki musauwir ádmí thá; agar sher musauwir hotá, to aisá na hotá.

## HIKA'YAT 8.

*Luqman's advice to his son.*

Luqmán hakím ne apne beté ko wasíyat kí, ki 'Tu hameshah ek maslah síkh, aur amal kar, táki jald mewah us ká tu páwe. Bahut ilm mufíd nahín hai, jab tak amal men na láwe. Jo na khainche, tu, dushman par talwár, to inkár hazár tegh ká rakhtá hai.

## HIKA'YAT 9.

*Wicked men can be consistent only by being silent on Religion.*

Ek roz Imám ne apne yáron ko nasíhat kí, ki Jo koí tum se puchhe, ki KHUDÁ se darté ho, yá nahín? cháhe ki jawáb na do, aur chupke ho raho; is wáste, ki jo kaho, Nahín darté hain, to káfir hoge; aur jo kaho, Darté hain, to jhuthé hoge; kyunki tum-háre amál rustakáron ke se nahín.

## HIKA'YAT 10.

*The Miser displayed.*

Ek darwesh ne ek bakhíl se kuchh sawál kiyá. Bakhíl ne kahá, Agar ek bát merí qabúl kare, to jo kuchh kahegá karungá. Faqír ne puchhá, Wuh kyá bát hai? Us ne kahá, Mujh se kabhí kuchh mat máng, uske siwá, jo kuchh tu kahegá, so mánungá.

HĪKA'YAT 11.

*The fulfilment of a bad promise avoided.*

Ek ne ek se yih shart̤ kí thí, Ki agar main̤ bází na jítun̤, to ser bhar gosht mere badan se tarásh len̤. Aisá huá ki us ne bází na páí. Haríf ne kahá shart̤ adá kar. Us ne na máná. Dono qází pás nálíshí gae. Qází ne mudáí se farmáyá, Máf kar. Us ne inkár kiyá. Qází ne barham hoke kahá, ki Tarásh le ; par jo ek ser se ek ratí ziyádah kátegá, to sazá páwegá.

HĪKA'YAT 12.

*The saying of Titus Vespasian.*

Rúm ka Pádsháh, ki us ká nám Taitas Vispeshiyán thá, hameshah, roz námchah dekhtá, aur hisáb kartá thá, guzashtah umr ke amál ká. Jis roz dekhtá, ki koí nek kám nahín huá, dastkhat̤ kartá, ki Yih din ham ne muft khoyá, ákhirat ke zakhíre ke wáste nek námí ká tukhm na boyá.

HĪKA'YAT 13.

*What youth ought to learn.*

Ek ádmí ne ek hakím se puchhá, ki Kaun ilm bihtar hai pahle lar̤kon ke sikláne ke liye. Us ne jawáb diyá, ki Wuh ilm zarur hai, jis kí hájat hotí hai jawání ke waqt men̤. Dusre ádmí ne kahá, ki Sikhá lar̤kon ko wuh chíz, ki jis ke muwáfiq chalen̤, aur jab we bare hon̤, tab us ke mutábiq kám karen̤.

HĪKA'YAT 14.

*The Miser refusing his Ring.*

Ek shakhs, kisi bakhíl se dostí rakhtá thá. Ek din use kahá, Main̤ safar ko játá hun̤ ; apní anguthí mujhe de, to main̤ apne pás rakhun̤ ; jab us ko dekhungá, tujh ko yád karungá. Us ne jawáb diyá, Jo mujhe yád rakhá cháhte ho, to apní unglí ko khalí dekhkar yád karná, ki faláne shakhs se anguthí mángí thí, us ne na dí.

## HIKA'YAT 15.

*The Remembrance of justice and oppression eternal.*

Abúzar chamhar hakím se kisé ne puchhá, ki Admí kí jins se hameshah kaun zindah hai. Jawáb diyá, Do shakhs; ek ádil, dusrá zalim. Har khas o am men kyá khub masal mashhúr hai, ki ádil aur zalim kisé tarah se nahin marte. Ek bhalái kí jihat se, dusrá burái ke sabab se.

## HIKA'YAT 16.

*The advantages of Sovereignty.*

Kahte hain, ki Bádsháh Chín ne Iskandar se puchhá, Lazẓat saltanat men kis chíz se pái tu ne? Kahá us ne, Tín chizon se; pahle, dushmanon ko maghlúb karná; dusre, doston aur hawá khwáhon ko sarfaráz karná; tísre, muhtájon kí hájat barlána. Siwáe us ke jo aur lazẓat hai, so iatibár nahin rakhtí.

## HIKA'YAT 17.

*The Physician's Advice.*

Naql hai, ki ek hakím bemár huá; bahut log us ke iyádat ko áe, aur der talak baiṭhe rahe. Hakím un se bahut ná khush huá. Ek ne un men se kuchh dariyáft kiyá, aur kahá, ki Hakím sáhib, kuchh hamen naṣihat karo. Kahá, ki Agar kisé kí iyádat ko jáye, to der tak na baiṭhe.

## HIKA'YAT 18.

*Pride mortified.*

Ek din koí maghrúr apne taín kahtá thá, Jo kuchh zamín ásmán men hai, so sab mere wáste hai; mujhe Kḥudá ne bahut bará paidá kiyá hai. Is men ek machchhar us kí náak par á baiṭhá, bolá, Tujhe gharúr na cháhe; kyunki jo zamín ásmán men hai, Kḥudá ne tere liye banáyá hai, aur tujhe merí kḥatír. Tu náhin jántá, ki main tujh se bhí bará hun?

HĪKA'YAT 19.

*The Industrious and Idle Youth.*

Ek daulatmand ke do larke the. Ek ká nám Faqírálláh, dusre ká Amírálláh. Jab wuh mar gayá, to báp kī daulat un donon ne niṣfā niṣfī kar lí. Faqírálláh to thore dinon men apne hisse kī daulat áish o aṣhrat men khokar faqír ho baiṭhá. Aur Amírálláh apná mál saudágarí se chauguná baṛháke amír ho gayá. Pas, lázim hai, ki jo koi mál páwe, to use saudágarí se baṛháwe.

HĪKA'YAT 20.

*Kings have no cause to complain of the instability of Fortune.*

Naql hai ki ek roz Bahlúl díwánah Hárún rashíd ke pás áyá, aur us ko mutafakkir dekhkar kahá, Ki sabab itní fíkr ká kyá hai? Hárún ne kahá, Dunyá kī bewafáí se mutafakkir hun. Us ne kahá, Tujh ko yih andeshah kuchh zarúr nahin hai; agar dunyá wafádár hotí, to yih Bádsháhat tujh tak na pahunchtí.

HĪKA'YAT 21.

*The best friends and worst enemies of Satan described.*

Kahte hain ki Iṣá Alaih-is ne Iblís se puchhá, Ki tu kis ko dushman, aur kis ko dost jántá hai? Kahá, Fásiqi jawánmard ko dushman, aur záhidi baḫíl ko, dost. Bole, Kiswáste? Kahá, Agar fásiqi jawánmard ko ap tambíh karen, to wuh tumhári hidáyat qabul kare, aur donon jahán se fáidah uṭháwe; aur záhidi baḫíl buḫl kī naḥúsat se káfir o gumráh hotá hai, aur donon alam men ranj khainchtá hai.

HĪKA'YAT 22.

*The advantages of Learning.*

Do áshná apne shahr se, tabáh hokar, kisé mulk men gaé. Jo paṛhá thá, so larke paṛháne lagá; aur jo hunar jántá thá, so apná peshah karne lagá. Ittifáqan, we donon bémár paṛe; jo paṛháthá, so us hálát men paṛhátá thá, aur paise paidá kartá thá; aur jo hunarmand thá, so máre muflisí ke martá thá; kyunki wuh to

leṭe leṭehí paṛhá saktá thá, aur is ká kám, be háth pánw ke hiláe ho na saktá thá. Pas lázim hai ki paṛhná síkhe, ki yih sab se bihtar hai.

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### HĪKA'YAT 23.

#### *Gaming the worst of Vices.*

Ek Bádsháh ne tīn shakhs ko bulákar puchhá, Ki tum kyá kám karte ho ? Ek ne kahá, Ki main chor hun, chorí k̥hub kartá hun. Dusre ne kahá, Ki main sharábí hun, sharáb k̥hub pítá hun. Tisre ne arz kī, Ki jahánpanáh, main jawárí hun, jawá k̥hub kheltá hun. Agar farmáye, to ek dáwan men ápkí sárí saltanat lagá dun. Bádsháh ne chor aur sharábí kī ján bakhsí kī, aur us jawárí kī gardan mári.

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### HĪKA'YAT 24.

#### *Cheating detected.*

Ek shakhs ke ghar men rupaye ká torá gum huá thá. Us ne qázi ko k̥habar dí. Qázi ne ghar ke sab ádmiyon ko talab kiyá, aur ek ek lakṛí, tul men barábar, sab ke hawále kī, aur kahá, Ki chor kī lakṛí ek ungal baṛh jáegí. Tis píchhe sab ko ruṁsat kiyá. Jis ne chorí kī thí k̥hauf se ek ungal lakṛí káṭ dālí. Dusre roz qázi ne sab kī lakṛiyán dekhín. Chor ko pahchána, us se rupaye liye, aur sazá dí.

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### HĪKA'YAT 25.

#### *The Impertinent Man reproved.*

Ek shakhs likhtá thá, ek begánah ádmí us ke nazdík baiṭhá huá k̥haṭ ko dekhne lagá. Tab us ne k̥hat men likhá, ki Ek aḥmaq mere pás baiṭhá huá, k̥haṭ paṛhtá hai ; is liye main kuchh ráz nahín likhtá hun. Us ne kahá, Ki kyá tu mujh ko aḥmaq jántá hai ! kyun apná bhed nahín likhtá ? Main ne terá k̥haṭ nahín paṛhá. Kátib ne jawáb diyá, Agar k̥haṭ nahín paṛhá, to kis taraḥ málum kiyá, ki main ne aisá likhá hai. Wuh bahut sharmindah huá.



HĪKA'YAT 26.

*The Frugal youth and the Spendthrift.*

Ek barā saudāgar thā, us ke do betē the. Thorē dinon men wuh saudāgar mar gayā. Bāp kī daulat donon ne bānt lī. Ek ne do tīn mahīne men apnī sab daulat urā dī, bure ādmīyon kī salāh se. Dusre ne saudāgarī ikhtiyār kī, bhale ādmī ke kahne se. Ek faqīr huā, dusrā daulatmand. Pas, jo koī bhale kī bāt mānegā, us kā bhalā hogā; aur jo koī bure kī mānegā, us kā burā hogā, jaisā un donon kā huā.

HĪKA'YAT 27.

*Friendship destroyed by elevation in rank.*

Kisī ko Bādshāh ke yahān se barā kām milā. Yih khush khabrī sunkar, us kā dost mubārakbād dene ko, ek din us ke ghar āyā. Us ne apne dost se anjān hokar puchhā, Tum kaun ho, yahān kyun āe ho? Wuh gharīb nihāyat khafīf huā, aur kahne lagā, Kyā mujhe tum nahīn pahchānte ho? maīn tumhārā qadīm dost hun. Sunā thā ki andhe hogāe ho, is liye tumhārī khabar ko āyā thā, so dekh chalā.

HĪKA'YAT 28.

*The termination of vain delights.*

Ek roz kāi shakhs āpas men muttafiq ho, kisī bāgh men jākar aish āshrat karne lage. Bād do chār ghārī ke, ek un men se rukhsat hone lagā. Mānī hue, aur kahā, Ki ek sāat tawaqquf kar, ki ham bhī chalte hain. Us ne na mānā, chalāhī gayā. Akhir we bhī apne makān ko chale gae. Phir us ke dil men āyā, to wahān chalā āyā, dekhā, ki jahān jān i mul chalte the, wahān piyāle tute parē hain, aur shīshe khālī; tab us ne yih shīar parhā :—

“ Gayā waqt phir hāth ātā nahīn,  
Sadā aish daurān dikhātā nahīn.”

## HIKA'YAT 29.

*The Monarch's pride mortified.*

Ek roz Hárunrashíd Bádsháh ke munh par makkhí ánkar baithí; wuh diq huá, aur apne ek musáhib se puchhá, Ki khilqat makkhí kí Haqtálá ne kis wáste banáí? Us ne kahá, Jahánpanáh, mutakabbaron kí nakhwat toñe ko. Bádsháh sunkar chup ho rahá,

## HIKA'YAT 30.

*The considerate Man.*

Ek shakhs har roz chhah rotíyáñ kharíd kartá thá. Ek dost ne is se puchhá, Ki chhah rotíyáñ kyá kartá hai? Is ne kahá, Ek rakhtá hun, ek dál detá hun, do pher detá hun, do qarz detá hun. Dost ne kahá, Main yih muammá nahín samjhá, sáf káh. Us ne jawáb diyá, Ek rotí jo rakhtá hun, is ká yih matlab, ki main khátá hun; ek rotí merí sás khátí hai, wuh dál dene men dákhil hai; do jo wápis kartá hun, us se yih murád, ki má báp kháte hain; do rotí jo beté kháte hain, wuh qaraz detá hun.

## HIKA'YAT 31.

*Alexander's manner of bestowing gifts.*

Ek din Sikandar ne apní majlis men kahá, Ki jis ne jo mujh se mángá so páyá, koí maḥrúm nahín gayá. Ek shakhs ne arz kiyá, ki Ai khudáwand, mujhe ek diram darkár hai, ináyat kar. Sikandar ne farmáyá, Pádsháhon se chhoṭí chíz kí darkhwást karná be adabí hai. Us ne íltmás kiyá, ki Bádsháh ko ek diram ke dene se sharam átí hai, to ek mulk mujhe bakshíye. Sikandar ne kahá, Tu ne do sawál bejá kie; pahlá, mere martabe se kam; dusrá apní qadar se ziyádah. Wuh lájawáb aur sharmindah huá.

## HIKA'YAT 32.

*Singular artifice.*

Ek shakhs siwá ek ghore ke aur kuchh nahín rakhtá thá. Us ne us ghore ko íṣṭabal men bándhá, par is tarah, ki agáí kí taraf pichharí kí; aur shahr men manádé dí, ki ájab tamáshá! dekho, ki dum ki jagah ghore ká sir hai! Shahr ke log jamá hua. Wuh shakhs kuchh naqd letá, tab ádmiyon ko íṣṭabal men jáne detá. Jo koí ṭawíle se phirtá, sharam se kuchh na kahtá. Wuh muflis thá, us ne us baháne apná kám karliyá.

HIKA'YAT 33.

*The two Painters.*

Do musauwiron ne ápas men kahá, ki ham donon taṣwír kainchen, dekhen, kaun achchhí khainchtá hai? Ek ne angur ke ḵhoṣhe kí shabíh khainchí, aur darwáze par laṭká dí; chirýán us par chonch márne lagín. Dekhne-wále bahut ḵhush hue. Ek din log dusre ke ghar gae, puchhá, ki Tum ne kahán taṣwír khainchí hai? Usne kahá, Ki is parde ke píchhe. Musauwir ne parde par háth rakhá, samjhá, ki pardah nahín, díwár men parde ká naqsh khainchá hai. Tab us musauwir ne kahá, Tumháre kám se chirýán ne fareb kháyá, aur merí naqqáshí se tum ne!

HIKA'YAT 34.

*The Logician and the Swimmer at sea.*

Ek kishtí men do shakhs sawár hue; ek un men mantiqí thá, dusrá pairák. Mantiqí ne pairák ko puchhá, Kaho, yár, tum ne kuchh ilmi mantiq ká bhí síkhá hai, ki nahín? Wuh bolá, Ki main ne abtak mantiq ká nám bhí nahín suná, síkhne ká to zikr kyá hai? Sunkar afsos karne lagá, ki tum ne apní ádhí umr jihálat ke daryá men ḍubáí. Itne men ṭufán namudár huá. Pairák ne ṭhatholí se mantiqí ko kahá, Kaho, ṣáhib, kuchh pairná bhí áp ko átá hai, ki nahín? Yih bolá, siwá mantiq ke nahín. Phir usne haif khákar kahá, Ki tum ne apní sárí umr barbád kí.

HIKA'YAT 35.

*The Durwesh, the Grocer, and the Judge.*

Ek darwesh baniye kí dukán par gayá, aur saude ke liye shitábí karne lagá. Baqqál ne gálí dí. Darwesh ne ek jutí us ke sir par mári. Us ne kutwál se nálísh kí. Kutwál ne faqír se puchhá, Ki baniye ko kis wáṣṭe mára? Faqír ne kahá, Ki us ne dushnám dí thí. Kutwál bolá, Ki tujh se barí taqṣír huí, par faqír hai, is liye siyásat nahín kartá hun; já, áṭh áne faryádí ko de; tere qaṣúr kí sazá yihí hai. Darwesh ne ek rupayá jeb se nikálke háth men diyá, aur ek páposh kutwál ke sir par márkar, yih kahá, Ki agar aisá inṣáf hai to áṭh, áṭh áne donú bánṭ lo.

## HIKA'YAT 36.

*The diligent and indolent Boy.*

Jo dāná laṛká hai, apní kitāb apne ghar men be-kahe paṛhtá hai. Aur laṛká nádān apní kitāb ko khel ke waste táq par dāl rakhtá hai, agarchih us ke má bāp us bad chāl se hazār maṇa karen. Pahlá laṛká us aṣīl ghoṛe kí ṭaraḥ hai, kí jis ke wáste koṛá zarúr nahín. Aur dusrá us khachchar munh zor ke barábar hai, jo lagám nahín mántá. Gharaz, ek laṛká, jo sach puchho, to goyá zambúr ke shahd ke píchhe hai, aur us ke nesh kí ṭaraḥ naṣar nahín kartá. Aur dusrá náchíz tatlí ke píchhe daurtá hai, aur yunhín, apní miḥnat ko, sirf us ke rangín paron par, barbád detá hai.

## HIKA'YAT 37.

*Two Women quarrelling for a Child.*

Do auraten, ek laṛke ke wáste ápas men jhagrá kartí thín, aur gawáh nahín rakhtín. Dono qázi ke pás gain aur insáf cháhín. Qázi ne jallád ko buláyá, aur farmáyá, ki Is laṛke ke do ṭukre kar, ek ek dono ko de. Ek aurat, yih bát suntehi, chup rahí, dusrí ne faryád shuru' kí, ki Khudá ke liye mere laṛke ko do ṭukre mat kar, main laṛká nahín cháhtí hun. Qázi ko yaqín huá, ki laṛke kí má yihí hai; laṛká use sipurd kiyá, aur dusrí ko koṛe márke nikál diyá.

## HIKA'YAT 38.

*The Thieves detected.*

Ek shahr men ruí ká dher chorí gayá thá. Ruí-wálon ne Pádsháh se nálish kí. Pádsháh ne harchand tajassus kiyá, par ek chor na páyá. Ek amír ne arz kí, ki jo ijázat ho, to main choron ko pakrun. Pádsháh ne hukm diyá : amír ne shahr ke sab rahnewálon ko, ziyáfat ke baháne, apne ghar buláyá. Jab sab jamá hue, amír us majlis men gayá, aur sab ke munh kí ṭaraḥ dekhke bolá, Ki kyá ḥarám záde aur beháyá ádmí hain, kí ruí churái hai, aur pháhe ruí ke unkí dáṛhiyon men lage hain, aur merí majlis men áe hain ! Kitne logon ne wahín apní dáṛhí jhári : málum huá, ki we chor hain. Pádsháh ne amír kí hikmat par áfrín kí.

HĪKA'YAT 39.

*Trial of youthful Sagacity.*

Do larke bhúkhe piyáse kisi ke yahán gae. Us ne har ek ke shaur kí ázmáish ke waste, ek taraf mez par kuchh sharáb aur misrí rakh dí, aur dusrí taraf thorá thandá pání aur rukhí rotí. Aqlmand larke ne rotí aur pání se apne pet ko bhará, aur piyás ko bujháyá. Ahmaq larkene sharáb ká lál rang, aur misrí kí mithás jo dekhí, bahut raghbat se us ko piyá aur kháyá. Par fáidah kuchh na huá, balki us kí piyás ziyádah huí. Magar apná pet khálee hawá se bhará huá páyá. Lekin apní chúk kí iláj na kar saká, kyunki waqt guzar gayá thá. Sach hai, ki bahut chízen, bazáhir, khubtar hain aur bátin men hásil unká thorá hai. Chanán-chih phulná guláb ká sáth rang aur boke, agarchih khushnumá hai, lekin phulná ghás ká insán ke haq men dahchand mufid hai.

HĪKA'YAT 40.

*The Courageous and the Fearful Youth.*

Ek larke ne tafáwut se dekhá, ki chaman ke kináre par ek phul, niháyat khush rang phul, rahá hai. Jab larká us ke nazdik pahunchá, to us gul kí khush bo aur rang ne, yáhán tak lubháyá, ki be-ikhtiyár us ke torne kí khwáhish us ke dil men paidá huí. Jonhín apná háth us ke patton tak pahuncháyá, wunín usko bahut se kánte, patton ke niche nazr áe. Máre dhashat ke háth khainch liyá, aur khálee háth chalá gayá. Ittifáqan, uská chhotá bhái dur se dekhtá thá, us bát ko daryáft kar gayá. Agarchih umr men chhotá thá, par dil ká bará, un kánton se na dará. Bedharak phul tor liyá, balkí sáth uske ek aisá phul bhí tuhfá háth áyá, ki jitná us phul ke torne men dukh sahá thá, so bhí dil se bhulá diyá. Pas, jo shakhs ki kánton ke dar se phul na le saká, us ká dimágh kab muattar huá, aur kyá phal usne páyá?

HĪKA'YAT 41.

*Love of the Marvellous reproved.*

Ek Bádsháh wazír ke sáth sair ko gayá thá. Gehún ke daraht ádmí ke qad se lambe dekhke mutájjab huá, aur bolá, Ki aise buland daraht gehun ke kabhí nahín dekhe. Wazír ne arz kiyá, Ki mere waṭan men háthí ke dil barábar hote hain. Bádsháh

muskuráyá. Wazír ne jáná ki Bádsháh ne mere qaul ko darogh samjhá usí se hansá. Akhír ghar pahunchtehi, us ne waṭan ke logon ko likhá, ki thore darakht gihun ke bhejwá do; khaṭ pahunchte tak fasal ákhir ho gai. Ek sál ke bád gehun ke darakht wahánse áe. Wazír Bádsháh ke ḥuṣúr men le gayá. Bádsháh ne sab istifasár kiyá. Us ne arz kí, Ki pársál main ne kahá thá, ki gehun ke darakht háthí ke barábar lambe hote hain, tab jahán-panáh hanse the; apní bát kí taṣdīq ke liye láyá hun. Bádsháh ne farmáyá, ki ab main ne báwar kiyá, par hargiz kisi se aisi bát mat kah, jo ek baras guṣarne ká bád iṭibár kí jáwe.

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#### HĪKA'YAT 42.

##### *The faithful Servant.*

Kahte hain ki Sulṭán Maḥmúd Ghaznawí Ayáz ko bahut dost rakhtá thá. Ḥasad ke sabab, sab Amíron ne Bádsháh se kahá, ki Ayáz har roz akelá jawáhir-kháne men játá hai, málum hotá hai, ki kuchh churátá hai, nahín, to jawáhir-kháne men us ká kyá kám hai? Bádsháh ne farmáyá, Ki jab áñkh se dekhun tab báwar karun. Dusre din logon ne Sulṭán ko khabar dí, ki Ayáz jawáhir-kháne men gayá; Maḥmud ne fauran jharoke se jhánká, dekhá, ki Ayáz ne ek sanduq kholke puráná, mailá kaprá pahiná hai. Bádsháh makán ke andar gayá, Ayáz se puchhá, Ki aise kapre kyún pahine? Us ne arz kí, Ki jab main ḥuṣur kí bandagí men na thá, aise kapre pahintá thá, ab khudáwand ki ináyat se nafís poshák muyassar hai; is liye puráná jámah har roz pahintá hun, ki apní qadím ḥálat farámosh na karun, aur Bádsháh kí niāmat kí qadar samjhun. Sulṭán ko yih bát pasand áí, usko chhátí se lagáyá, aur us ká maṭṭabah barháyá.

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#### HĪKA'YAT 43.

##### *Filial Affection.*

Ek martabe ek ke ghar men barí ág lagí, cháron taraf lúká urne lage. Gharwále do bhái the, aur un ke má báp niháyat zaíf, ki hilne kí táqat nahín rakhte the, aur us ág se bach nahín sakte, balki khauf se kámpte the; we do bhái us muṣibat men ḥairán. Ek ne irádah kiyá, ki ghar se asbáb báhir nikále. Tab, unhon ne ápas men yih kahá, Ki kahán páwenge ham aisi

beshumār daulat, jis se ham ne zindagānī pāī? Aō, asbāb chhorke, un ko nikāl lāwen. Yih bāt kahke, ek ne bāp ko kāndhe par chaṛhā liyā, aur dusre ne mā ko, aur us āg se bachākar un ko ek jagah men baithā diyā; aur kisī chīz kā khyāl na kiyā; sab asbāb jal gayā. We kaise dīndār the! un ke kām se ham samajhte hain ki dunyā men mā bāp kī k̥hidmat se koī kām barā nahīn.

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HIKA'YAT 44.

*The two Travellers.*

Do shakhs bāham hokar nikle, ki kisī dur mulk men jā rahe. Thore dinon ke bīch, ek mulk men jā pahunche. Ek ne dariyāft kiyā, ki diljamāī aur k̥hubī ke sāth, jo yahān kī rahe, to zarūr hai pahle yahān ke rakne-wālon kī zabān sīkhe; gharaz, us ne sīkhī. Dusrā itnā maghrūr thā, ki āwām allās kī zabān ko, ḥiqārat se, na sīkhā, sirf darbārī aur ālimon kī zabān taḥsīl kī. Qazakār, bād kāī baras ke, donon kisī bastī men āe; wahān kī bhākhā aur us mulk kī zabān ek thī, par wahān ke rahne-wālon ne hangām machākar ghair mulk ke ḥākimon ko qatl kar-dālā thā. We donon musāfir jude jude makānon men bāzār ke bīch the, ki un k̥huniyon ne unhen pakṛā aur alag le jākar, ek se puchhne lage, ki Tumhārā yahān kyā kām hai? Jis ne muḥāwarah āwām kā sīkhā thā, k̥hubī se jawāb diyā, us ko unhon ne salāmat chhorā. Aur dusre musāfir ne, jo sirf ḥākimon kī zabān se jawāb diyā, us amboh ne jalkar k̥hafgī se, sir us kā kāt dālā.

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HIKA'YAT 45.

*Great regard to exteriors reproved.*

Ek dānishmand ek shahr men wārid huā, sunā, ki yahān ek barā sakhī hai, sab musāfiron ko khānā khilātā hai. Dānishmand phate, purāne kapron se us ke ghar gayā. Us ne kuchh iltifāt na kiyā, balki bāt bhī na puchhī. Dānishmand sharmindah hoke phir āyā. Dusre din pākīzah kapre kirāe mangwā pahinke, us ke ghar gayā. Us ne dekhteḥī lambī tāzīm kī, apne pās biṭhāyā, aur laṛīz khānā māngwāyā. Jab dastarkhwān par baithā, dānishmand luqme apne kapre men rakhne lagā. Tab us ne puchhā, Ki yih kyā ḥarkat hai? Dānishmand ne jawāb diyā, Ki kal

purane kapre pahine hue áyá thá, zarah tám nahín páyá. Añ málum huá, ki yih nafis kháná is kapre ke sabab se milá hai. Sáhib i khána bahut sharmáyá.

#### HĪKA'YAT 46.

##### *The man who fell among Thieves.*

Ek ádmí sair kartá huá, Aurshalím se hoke Iráho ke taín gayá ; nághán choron se muláqát huí. Unhon ne us ko aisá mára, ki qaríb marne ke huá, aur us ká asbáb lutke bháge. Thorí der ke bád ek mutaqqí ádmí us ráh se guzrá, us ním murde musáfir ko dekh dusrí ráh se chalá gayá. Thorí der píchhe ek ádmí aur áyá, us ne bhí dusrí taraf ká rastá liyá. Akhir ko, ek shakhs, ki us ke mizáj men niháyat rahm thá, us adhmue ke nazdik gayá, aur us kí khastah hálí dekh mihrbání se bolá, ki Afsos hai ; choron ne is ko aisá zakhmí kiyá, ki tamám badan se khun jarí hai. Aur us ko uthá zakhmon par marham kí patí lagáí. Bád us ke, us ko apne char pái par dálke ek saráe men pahuncháyá, aur barí khabardári kí. Subah ke waqt, do roz píchhe, wahán ke zamíndár ko kuchh dekar yih kahá, Ki is kí khub khabardári kíjiyo, ki kisí taráh kí tasdíq na páwe, yahán tak ki agar ziyádah kharch howe, daregh na kíjiyo, jab main phirke áungá sab adá karungá. Tum is hikáyat se síkho mihrbání aur shafaqat karná un par jo ranj men giriftár hain.

#### HĪKA'YAT 47.

##### *The saying of Cicero.*

Zamáni peshín men ek shakhs Sísiro nám, munsí, aur álim, aur rást-báz mashhúr thá. İl m kí tahsíl men bahut koshish kartá, aur us kí aql aur dánish ko sab bihtar jánte the. Us ká qaul yih thá, ki Siwáe ilm ke, aur koí chíz aisí nahín, jo Khudá kí ráh dikháwe, aur ádmiyon ke haq kí taraf pahuncháwe. Jo koí ilm se khálí hai, wuh sab chíz se khálí hai. Bharsurat ilm besh bahá hai sab chíz se. Ham nahín jánte hain, ki wuh ádmí kyunkar khush hai, jo ilm se wáqif nahín, aur wuh din apne sustí men guzártá hai. Jaisá ki be-zahr ká sámp sab kí nazaron men haqír hotá hai, waisáhi, jo ilm se árí hai, be-tauqír hai. Wuh paidá huá hai sirf zamín kí tasdíq dene ko. Bhalon kí suhbat



ko bad jánkar, wuh zarúr bad maáshon men rahegá, aur bad ráh chalegá, aur sab ke nazdík, ákhir ko, mardúd hogá. Dáná aur nekbakht ádmí ká nishán yih hai, ki dáná saí kartá hai ilm ke sikháne men, aur razá-joi men, un kí, jo us ke iláqe men hain.

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HĪKA'YAT 48.

*Æsop's advice to his master.*

Kahte hain ki ek martabe, Luqmán ke sháhib ne use kahá, Ki falání khet men jau bo. Luqmán ne us zámín men chiná boyá. Luqmán ká málik us jagah men gayá, aur harí khetí dekh Luqmán se bolá, Ki main ne tujh se kahá thá, Is khet men jau bo : kis wáste tu ne chiná boyá ? Luqmán ne jawáb diyá, Is umed par main ne chiná boyá, ki jau phalegá. Málik ne kahá, Yih kyá bendí samajh hai, kahín aisá hotá hai ? Luqmán ne farmayá, Ki tum hameshah dunyá kí khet men gunáhon ká bīj bote ho, aur gumán rakhte ho, qiyámat ke din sawáb ká phal páoge. Is sabab se main ne bhí khiyál kiyá, ki is chine se jau paidá honge. Baní Isráíl is bát se sharmindah hue, aur Luqmán ko, us ke sháhib ne ázád kiyá. Yih báten bhí Luqmán kí farmáyá huí hain, ki nádán harchand khubsúrat ho, us ke sáth suhbat na rakhá cháhe ; kiswáste, ki talwár agarchih dekhne men su dāul hai, par kám us ká burá hai. Jo koí achchhí kho rakhtá hai, begáne us ke dost hote ; aur bad kho wále ke yigáne dushman ho játe hain.

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HĪKA'YAT 49.

*An artifice to get money restored.*

Ek shakhs ne bahut sá mál ek šarráf ko supard kiyá, aur ap safar ko gayá. Jab phir áyá šarráf se taqázá kiyá. Us ne qasín khái, ki Tu ne mujhe nahín sompá hai. Muddái ne qází ko ittilá kí. Qází ne taammul karke kahá, Ki kisú se mat kahiyo ki faláná šarráf merá mál nahín detá ; main tere mál ke liye ek tadbír karungá. Dusre din qází ne us šarráf ko buláke yih kahá, Ki mere pás bahut kám hai, akelá nahín kar saktá hun ; cháhtá hun ki tujhe apná náib karun, kiswáste ki tu bará ímándár hai. Šarráf ne qabul kiyá aur bahut khush huá. Jab wuh apne ghar

gayá, tab qází ne muddáí se kahá, Ki ab mál kí darḡhwást ṣarráf se karo, albattah dega. Wuh shaḡḡṣ ṣarráf ke ghar gayá. Ṣarráf ne us ko dekhtehí buláyá, ki Ají; idhar áo, bhale áe, main tumhárá mál bhul gayá thá, aglí rát mujhe yád áyá. Ḳhulásah yih hai, ki mál us ká pher diyá, aur niyábat kí tama se qází pás gayá. Qází ne farmáyá, Ki áj main ne Pádsháh ke darbár men suná ki Pádsháh tujh ko baṛá kám diyá cháhtá hai. Ḳhudá ká shukr kar, tu rutbah alí páwegá; main dusrá náib talásh karungá. Akḡhir qází ne is baháne us ko rukḡṣat kí.

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### HĪKA'YAT 50.

#### *The King and his Viziers.*

Ek Bádsháh ne apne wazír aur mírbaḡḡshí se ṣaláḡan puchhá, Mál aur lashkar ke jamá karne men merí aql kuchh kám nahín kartí; agar mál jamá karun, to lashkar nahín rahtá; aur jo fauj rakhun, to daulat nahín rahtí. Wazír ne aṛṛ kí, Ḳhudáwand, daulat jamá kíjiye; jo fauj na rahegí, to kuchh nuḡṣán nahín, kyunki jab zarúr hogí rakh líjegá. Jo merí bát ka, áp ko iatibár na ho, to us kí yih dalíl hai; ki ek bartan men thorá shahd rakhwá díjiye, abhí hazáron makhhiyán gird us ke á jamá hongí. Jonhín shahd ká básan rakhwádiyá, lákhon makhhiyán, bát kahte hí, us ke álapṭiyán. Tab us ne kahá, Ki dekhiye, ḡazrat, jo fidwí ne aṛṛ kí thí, so ápne dekhá. Phir mírbaḡḡshí ne kahá, Agar merí aṛṛ suniye, to fauj rakhiye, jo waqt par kám áwe, us waqt mál hargiz kuchh fáidah na karegá; agar áp ko yaqín na ho, to merí bát ko imtiḡán kar líjiye. Ek hándí men shahd rát ko is jagah rakhwá dijiye, jo makhhiyán us par áwen, to merí bát jhuth; aur jo nahín, to sach hai. Us ke kahne bamujab, rát ko shahd ká básan jo rakhwáyá, to ek makhhí bhí na áí. Ḳhulásah is ká yih hai, jab apní fauj apne qabṛe se gaí, phir roz siyáh men mál bhí ḡharch kíjiye, to waisí muyassar na hogí.

HIKA'YAT 51.

*The diligent and indolent Scholar.*

Do larke nau jawán ekhí sáth ilm sílkhne lage. Ek larhá un men bahut achchhá nekbakht thá; ustád jo sabaq use parhá detá, so yádkar letá, aur apní kitáb, apne ghar men, parhá kiyá kartá. Dusrá gháfil, bará sharír thá, jo apne ham aṁr kí miṇnat par hansá kartá thá, aur hameshah yih bát apne ham maktab se kahá kartá thá, ki Tu gadhá hai. Wuh use aksar yih jawáb diyá kartá, Yár, thore dinon men dekhá cháhe, kyá ho? Akhir, imtiḥán ká roz á pahunchá; un donon ko ilm ke daryá men pairne par. Dáná larke ne us aḥmaq ko bahut píchhe jihálat ke girdáb men, sharam se dubte hue, chhorá, aur pukárne lagá, Ai yár, jo tumháre khiyál men bewaqúf nazar áte hain, so we aksaron ke nazdik aqlmand ho niklenge; aur jo aise waqt tum ne síkhá, to tumháre kám nahín áne ká láḥásil hai. Agar apne ham jolí par, ab ham bhí thahthe máren, to hamárá bázi hotí, mawáfiq us masál ke, ki “jo jíte so hanse.” Lekin dánáon ke nazdik niháyat baíd hai, kyá dostí, aur kyá aql se aisi ḥálat men, afsos kí jagah, tazḥík karná. Ab main apní bát ko mauqúf karungá, us naṣíḥat aur kaháwat se, ki honá ek khiyá ká, der kar, bihtar hai, na hone se; aur jitní jaldí ho sake, bure kám ko chhor kar bhale kí ṭaraf áná achchhá hai.

HIKA'YAT 52.

*Money regained by artifice.*

Ek dánishmand hazár dínár ek aṭṭár ko supard karke safar ko gaya; ek muddat ke bád phir áyá, aur rupaiye aṭṭár se mánge. Aṭṭár ne kahá, Tu jhuthá hai. Akhir guftgo barhí, bahut log jamá hogae. Sabhon ne dánishmand ko jhuthá thahráyá aur kahá, Ki yih aṭṭár bará diyánatdár hai, us ne kabhí khiyánat nahín kí; agar tu us se uljhegá, to sazá páwegá. Dánishmand chup rahá, aur sawál us matlab ká, Bádsháh ko guzráná. Bádsháh ne farmáyá, Ki tén roz us kí dukan pás baith, us se kuchh na kah; chauthe din main us ṭaraf áungá aur tujhe salám karungá; salám ke jawáb siwá mujh se kuchh na kaḥiyo; jab main wahán

se chalá jáun, aṭṭár se rupaiye mángiyo, aur jo kuchh wuh kahe mujh ko itṭilá kariyo. Dánishmand ne waisáhi kiya; chauthe roz Bádsháh kī sawári udhar gai. Dekhtehí Bádsháh ne dánishmand ko salám kiyá, us ne salám ká jawáb diyá. Bádsháh ne kahá, ki Ai bhái, kabhú mere pás nahín átá hai, aur mujh se kuchh apná hāi nahín kahtá? Dánishmand ne zará sir hiláyá, aur kuchh na kahá. Aṭṭár dekhtá thá aur dartá. Jab Badsháh kī sawári nikal gai, aṭṭár ne dánishmand se kahá, Ke jis waqt tum ne mujhe rupaiye sompe the, main kahān thá, koí aur bhí mere nazdík thá? phir kaho, sháyad main bhul gayá hun. Dánishmand ne phir sab májrá bayán kiyá. Aṭṭár ne kahá ki, Tu sach kahtá hai, ab mujhe yád áyá. Hāsil kalám ká yih hai, ki us ne hazár rupaiye dánishmand ko di, aur bahut uzr kiyá.

### HĪKA'YAT 53.

#### *The dutiful Youth rewarded.*

Ek Bádsháh ne nágahān apne k̥hidmatgār ko pukárá; jab áwáz kisí kī na páí, tab darwázah kholkar báhar gayá, ek chhoṭe larke ko, ki us ká naukár thá, dekhá; us ke pás gayá ki us ko jagá dewe. Kyá dekhtá hai, ki ek likhá huá kághaz us ke jeb men pará hai. Bádsháh mutájjib huá ki dekhun is kághaz men kyá likhá hai; us kághaz ko jeb se nikálkar dekhá, ki us kī má ká khat hai, aur yih bát likhí hai; ki “Bar̥khordár mere, tum ne barí tasdīq uṭhākar, apní tank̥hwáh se thoṛe rupaiye ham ko di; niháyat sádatmandí, ki farzandon ko láiq hai, tum bajáláe. Kunda tum ko is ká iwáz degá.” Bádsháh us ko apne kamre men legá, aur ek kághaz men kaí ashrafiyān lapet-kar us kī jeb men rakḥ dín, aur use chilláke pukárá, ki Uṭh baithá. Bádsháh ne kahá, Tum aise be-k̥habar so játe ho? Lar̥ká kuchh jawáb na de saká, aur jab us ne apní jeb men háth dálá, to khat men lapṭí huí ashrafiyān pákar niháyat hairán hua; aur k̥hauf se Bádsháh ke páon par gir pará, aur ashrafiyān dekhkar rone lagá. Bádsháh ne kahá, Ki tum kyun rote ho? Lar̥ke ne kamál ájizí se jawáb diyá, ki, Ai Bádsháh, kisí ádmí ne merí halákat ke liye yih kám kiyá hai. Main nahín jántá ki ye kaisí ashrafiyān hain. Bádsháh ne tasallí karke kahá, ki Ai azíz, Khudá ne yih ashrafiyān tujh ko

dí hain, iwaz us nekí ke, ki tu ne kí hai. In ashrafiyon ko apní má pás bhej, aur main terí má kí khabargíri karungá ; yih bát us ko likh bhej.

### Hika'yat 54.

#### *Damon and Pythias.*

Dáunisiyás námi, Bádsháh Sairákus ke mulk ká, hameshah bure kám kiyá kartá thá. Ek roz yih málúm karke, ki Dáman taqṣír-wár, aur qábil phánsí dene ke hai ; us ne Dáman se kahá, ki Tumhárá juram ṣábit huá, tum phánsí die jáoge. Dáman ne Bádsháh se kahá, Ki main cháhtá hun ek nazar apne larke bálon ko dekh lun ; kyunki marne ke bád phir dekhne na áungá, zará furṣat mile, to ghar jáun. Bádsháh ne kahá, Ki ham ko kyunkar yaqín ho, ki tum ghar se phir áoge ? Us ne jawáb diyá, Ki agar ápko yaqín nahín hotá hai, to main Pítiyás apne dost ko apne iwaz chhor játá hun ; yih qarár karke wuh apne ghar chalá gayá. Qabl us ke phirne se, Bádsháh qaid-kháne men gayá, aur Pítiyás se kahá, Ki tum ne Dáman kí bát par iṭimad kiyá ? aḥmaqí kí ; kyunkar jánte ho, ki wuh tumháre liye apní ján degá ? Pítiyás ne jawáb diyá, ki, Ai hamáre Bádsháh, ham hazárbár marne sakte hain apne dost ke waste, agar purá na kare apne wáde ko. Aur Dáman hargiz áhad shikní na karegá, wuh musallam áwegá, aur ham nahín marenge. Magar, ham Kḥudá se duá mángte hain, ki hamáre dost kí ján bache, istaraḥ kī wuh yahán phir na á sake, Jabtak ki ham jíte hain ; sháyad koí us ká mání ho ráste men, ki wuh na áwe aur na mare, ki larke bále us ke ájiz hon. Hamáre marne se kuchh nuqṣán nahín, aisá ho, ki wuh jitá rahe. Bádsháh yih guftgo sunke, mutájjib huá. Jab ki Dáman waqti muaiyan kar na ápahunchá, aur jallád áe, aur Pítiyás ko qaidkháne se báhir áe, tab wuh niháyat kḥushí se phánsí kí lakrí par charhá ; aur áathon se dekhne wálon ko ishárah kartá thá, ki ham jánte hain Kḥudá bahut rází hai, hamárá duá qabul huí ; koí sabab ho, ki Dáman áne na sake, Kḥudá ne us ko maná kiyá, wuh is sabab ke safá karne kí táqat nahín rakhtá ; jab hamáre qatal ke bád wuh áwegá to jiegá. Yih niháyat hamárá kḥushí hai, aur kamál khwáhish. Jab Pítiyás ne yih kahá, wahán bhale, bure, sab

qism ke logon ne roná shurú kiyá. Aur jallád jaunhín uthá,—ki itne men Dáman jaldí se á pahunchá, ghoré se utrâ aur phânsí kí lakrî par charh gayá. Pítíyás se gale milá aur bolá, ki Ai dost, Kḥudá ká shukr hai, ki us ne tujh ko bacháyá sab buráiyon se ! Pítíyás ne kahá, ki Ai dost, tum kyun áe? yih tumháre wáste bahut burá huá. Dáunisiyás sunkar hairán hogayá, aur us ke dil kí ánkhen khul gaín, aur jí men raḥm áyá ; apne taḡht se utarke phânsí kí lakrî pás gayá, aur kahá, Ki ham ne aisí dostí kabhí nahín dekhí, tum sab jio, ki nek-baḡht bande ho Kḥudá ke. Kḥáliq ne tum ko yaqín ká iwaz diyá, aur rástbáz mashhur kiyá. Ab ek shimmah apní dostí ká ham ko tálim karo, achchhí tarah, ki Alláh Tálá ham ko bhí arbáb yaqín men dáḡhil kare.

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### *The Physician and his Patient.*

Naql hai, ki ek shakhs kisi tabib ke pas aya. Pet ke dard se beqarar hokar zamin par lotne, aur betabi se nala karte hue, dawa mangne laga. Tabib ne us ke hamrahiyon se puchha, ki Is ne aaj kya khaya hai? Kahaa, Jali roti ka tukra. Us ne farmaya, ki Dawaa jo aunkh ki basarat ko ziyadah karti hai lao, ta is bimari ki aankhon mein lagaun. Wuh chillaya, ki, Ai tabib, yeh kaun sa maqam khush tabi aur hazil ka hai? Main pet ke dard se chillata hun, aur tu aankhon ki dawa batata hai! Aunkh ki dawa dard i shikam se kya alagah rakhti hai? Tabib ne kahaa, Main चाहता हूँ ki teri ankhen raushan hon, taki siyah aur sufed mein tafawat kar sake. Phir kabhi jali hui roti na khawe; pas, teri aankhon ki dawa, pet ke ilaj se, wajibtar hai.

### *The Arab and the Baker.*

Naql hai, ki ek Arab badwí shahr i Baghdád men áyá, aur girde roṭí ke, nán-bái kī dukán men, dekhkar, muṣṭarib huá. Becháraḥ sirf bo se jítá thá, jab ki roṭí ká munh dekhá, ṣabr ká garíbán chák karke nán-bái ke pás gayá, aur kahá, Ai kḥwájah, mere peṭ bhar roṭiyán khiláne ká kyá loge? Us ne us jawán ko auron kī mánand kḥiyal kiyá ki kitná kháyegá; agar bahut bhukhá ho, to do tén roṭiyon se ziyádah na khá sakegá. Bolá, Ai Arab, tu ádhá dínár de, aur jitní cháhe khá. Arab ne ádhá dínár diyá, aur dajle ke kináre baiṭhá; nán-bái roṭiyon nikál nikál detá thá, aur wuh pání men bhigo bhigo kar khátá thá. Roṭiyán ádhe dínár kī qímat se guṣarkar chár dāṅg talak pahunchín, balki us se guṣarkar, dínár kī naubat áí. Nán-bái beikḥtiyár hokar bolá, Ai Arab, kitní kháegá? Us ne jawáb diyá, ki Jab talak yih pání bahegá, main khátá já-ungá. Ḥásil is dástán ká yih hai, ki jab talak zindagí báqí hai, khauf aur iḥtiyát se báz na áwegá.

## NAQL 3.

*The Persian and the Merchant.*

Naql hai, ki ek mard Pársá kisé saudágar ke hamsáe men rahtá thá, aur us kí badaulat Pársá kí auqát khushí aur kámraní men guzartí thí. Saudágar hameshah shahd aur ghí kí tijárat kiyá kartá, aur har roz us men se thorá Pársá ke yahán bhejtá, aur wuh us men se kuchh kharch kartá, aur báqí gharon men rakhtá játá. Ek din gharon ko bhará dekhkar sochá, ki agar yih das ser ho das diram ko bechungá, aur apná saránjam karungá, aur us zar se páñch bakriyán mol lungá ; we chhah chhah mahíne men janengí, aur har ek ke do, do bachche hongé ; har sál pachís bachchah hongé ; das baras unke bachchon se kaí galle ho jánge, un men se bázon ko bechungá aur us se auqát basrí karungá. Aur ek randí, kisé bare gharáne kí, dhundhkar us se biyáh karungá ; nau mahíne ke bád ek larhá paidá hogá ; tab us ko tarbiyat karungá, aur ilm aur adab sikháungá ; agar kabhí beadab karegá, to isí asá se, jo mere háth men hai, use adab dungá. Gharaz, is khiyál men, beadab larke ko apne sámhne házir jánkar, asá uthá, shahd aur ghí ke gharon par mára. We táq par dhare the, aur ap niche us ke muqábil baithá thá ; jonhín asá un par lagá, we tut gaé. Tamám shahd aur ghí us ke sir, aur munh, aur dárhí, aur kapron par pará, aur we sab khiyál ekbárgí játe rahe.

## NAQL 4.

*The Huntsman, and the Fox.*

Naql hai, ki koí shikárí, ek din, kisé jangal men chalá játá thá. Ek lomrí niháyat khubsurat, khusháyand nazar áí. Shikárí ko pasham us ke bahut khush áé. Khiyál kar liyá ki, goyá, barí qímat men use bechá hai. Lomrí ke píchhe chalá aur bil se us ke muṭṭalá huá. Usí ke nazdík, ráh men, ek kuwá khodkar kore se chipá diyá, aur ek murdár us ke upar rakh, ap ghát men já baithá. Lomrí ko is murde kí bo khainch, khainch, kue par láí, par soch men thí, ki agarchih táme kí bo dimágh ko muṭṭar kartí hai, lekin balá kí bo bhí, dúr andeshí ke maghz men pahunchtí hai. Agarchih ho saktá hai ki koí múá jánwar ho, par yih bhí mumkin hai, ki is ke niche dām lagáyá ho, aur dáná, jis kám men ihtimál ziyán ká ho, wuh nahín karte hai. Akhir



lomrī dur andeshī kī madad se murde kā k̄hiyāl chhor, salāmat rahī. Is men ek bhukhā chítā pahār par se utrā, aur us kī bo par apne tain̄ kue ke andar girayā. Shikārī ne jab áhaṭ dām kī, aur jānwar kue ke andar girne kī sunī, kamal hīrṣ ke mārē apne tain̄ muān kue ke andar girayā. Chíte ne, is k̄hiyāl par kī wuh shikārī mujhe is murde ke khāne se bāz rakhegā, jast kī, aur ṣaiyād ke peṭ ko phār dālā. Gharaz, wuh lālchī shikārī, hīrṣ kī shāmat se, dām men phansā, aur qānī lomrī ne halākat se maḥlasī pāī.

NAQL 5.

*The Darvesh and the Confectioner.*

Naql hai, ki ek darvesh dānā, jis kā ṭarīqah qināṭ thā, bāzār men gayā. Ek ḥalwāī ne, jo faqīr kī chāshnī se kuchh bahrah rakhtā thā, us azīz se iltmās kī, ki Ek dam merī dukan̄ men ṭahare, tā āpkī naṣīḥat āmez bāton̄ se main̄ fāidahmand hon̄. Wuh mard i K̄hudā, shinās dil nawāzī se, wahān̄ baiṭhā. Ḥalwāī ne ek ṭasht shahd se bharkar darvesh ke āge rakhā. Makkhiyān̄, jo taur un kā hai, kī miṭhāī par jamā hotī hain̄, ekbārgī us par girin̄; bāze kināre par baiṭhīn̄, aur bāze darmiyān men̄. Ḥalwāī ne chaurī hilāī, tā makkhiyon̄ ko hānke, we jo kināre thīn̄ saḥāj se uṛ gayīn̄; aur we jo bīch men̄ thīn̄, jab unhon̄ ne chāhā ki uṛen̄, shahd unke paron̄ men̄ lipaṭ gayā, aur dām halākat men̄ phansīn̄. Darvesh is aḥwāl ko dekhkar k̄hush huā, aur K̄hudā ke shukr men̄ mustaghriq, jab baḥāl āyā ḥalwāī ne us se sabab k̄hūshī kā puchhā. Us ne kahā, Ai bhāī, main̄ is ṭasht ko dunyā, aur shahd ko dunyā kī niāmaten̄, aur makkhiyon̄ ko, shikam parwar niāmat k̄hwāron̄ kī mánind samjhā. Aur unhen̄ jo ṭasht ke kināre baiṭhīn̄ thīn̄, mardān i ázād, ki taqdīr ke ḥukm se dunyā men̄ áe, par is men̄ jí na lagāe, aur thore par qināṭ kī, aur dunyā ko náchíz jánā: aur jāniyo, ki jab chaurī maut kī hile, jinhon̄ ne apne dil ko thorāsā us ke īshq men̄ áludah kiyā hai, we samjhen̄ is balā ke dām se chhutenge. Aur jinhon̄ ne tamām himmat apnī dunyā men̄ ṣarf kī hai, aur us talḥ miṭhās ne un ke mizāj ko K̄hudā kī rāh se pherā hai, ákhir we ruswā hongē.

## NAQL 6.

*The Oppressor punished.*

Naql hai, ki agle zamáne men ek zálím thá ki gharíbon kí lakriyán zulm se mol letá, aur jitne mol kí hotín, us se qímat bahut kam detá, aur ap mahangí karke, daulatmandon kí sarkár men bechtá. Ghurbá us ke zulm se ájiz hue the, aur daulatmand bhí tang áe the. Ek dín us ne ek muhtáj bebas kí lakriyán zulm se mol lín, aur ádhí qímat dí. Wuh mazlúm Kḥudá kí dargáh men áh o nálah karne lagá : is men kisé sháhibdil ne is ahwál se muṭṭalá hokar us zálím ko naṣíhat kí, aur kahá, Zulm karná, aur kisé ká haq már rakhná, don himmatí aur bemuruwatí hai, is ke siwá ná khushí Kḥudá kí bhí hotí hai. Aláwah, yih, ki isí dunyá men saikron ruswái se badí kí sazá use miltí hai; khushús in becháron par zulm karne se jo siwáe dargáh Kḥudá ke koí ásrá nahín rakhte hain. Aisí bad salukí na kar, ki is hál se shitábí balá men giraftár hogá. Wuh zálím, jo sharáb ghaflat ká nishá apne dimágh men rakhtá thá, uskí rást goí aur nek andeshí se barham hokar bolá, ki In báton se mujhe dard sir na de, aur in afsánon se ranjídah na kar; aur khafá hokar apne ghar gayá. Azbaski, mál-kár zálímon ká achchhá nahín hai. Qazá iláhí se, usí rát lakriyon ke dher men ág lagí, aur wahán se ghar talak pahunchí, jo kuchh asbáb thá jalkar khák ho gayá. Fajar ke waqt apne doston men baithkar afsos mál ká kartá thá, aur kahtá thá, ki Yih ág kahán se lagí? Wuh darvesh, ki jis ne agle roz naṣíhat kí thí, wahán áyá aur kahá, Ai zálím, ab talak tu ne nahín málúm kiyá hai, ki yih ág mazlumon ke dil ke dhuen kí hai? Us ke jo tali yar the, is bát ne dil men us ke táṣír kí, sharmindah hokar kahne lagá, Sach hai, ki bíj zulm ká jo main ne boyá thá, us ká samrah mujhe milá. Akḥir us zabardastí se dar guzrá, aur zulm chhor diyá.

## NAQL 7.

*The Gardener and the Nightingale.*

Naql hai, ki kisé kisánká ek phulá phalá bágḥ thá. Goshah chaman men ek jhár guláb ká thá, nihál kámrání se tázah, aur darakht shádmání se har ek shákh us kí ziyádah. Har subah phul khilte aur bágḥbán unhen dekhkar khush hotá. Ek roz

phulon ká tamáshá dekhne ko niklá thá, ek bulbul ko dekhá ki munh ko gul ke safhe par rakhke chahchahe már rahí thí, aur us kí rangín pattiyon ko apní tez chonch se toṛtí thí. Bághbán gul kí pareshání dekh beṣabr huá, aur bulbul se ranjídah hokar fareb ka jál ráh men bichháya, aur híle ke dāne dālkār use pakar pinjre men band kiyá. Us bedil bulbul ne toṛí kí mánind zabán kholí aur kahá, Ai azíz, mujh ázurdaḥ khatír ko kyun qaid kiyá tu ne? Jo merí khush áwází tujhe is bát par láí, to merá áshiyānah terehí bágh men hai. Agar koí aur bát terí khatír men áí ho, us se mujhe ittilá kar, to ṣabr kar chup rahunḡí. Kisán ne kahá, Nahín jántí hai, ki tu ne merá kyá aḥwál kiyá, aur gulon par, jo wasílah merí zindagí ká hai, kyá kharábí láí, aur mujhe basabab us ke kaisá ázurdaḥ kiyá? Bulbul bolí, Is bát se darguḥar aur soch, to sahí ki main itne qaṣúr se, jo ek gul ko pareshán kiyá, pinjre men band huí; aur tu jo dil ko ranjídah kartá hai, terí ḥálat kyá hogí? Is bát ne us ke dil men aṣar kiyá, bulbul ko ázād kar diyá. Bulbul us ká shukr adá karke bolí, Jab tu ne mujh se nekí kí to albattah main bhí is ke badle bhaláí karun. Málúm kar, jis darakht ke nícHe tu khará hai, yahán ek áftábah ashrafiyon se bhará huá gará hai, nikálke apne kám men lá. Kisán ne, jab wuh jagah khodí, aur bulbul kí bát sach huí, kahá, Ai bulbul, ájab hai ki áftábah zamín ke nícHe tujhe naḥar áyá, aur dām kḥák ke upar tu ne na dekhá! Bulbul ne jawáb diyá, Tu nahín jántá hai, jab qazá pahunche nadídah dánish men roshní rahe, na tadbír aql kí kuchh fáidah kare.

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NAQL 8.

*A mortal Life with Society preferable to Immortality without it.*

Naql hai, ki Ḥazrat Sulemán kí ḥukúmat ke ayám men, ki we tamám jándáron ke, kyá admí, kyá sewáe unke, Bádsháh the. Unke Ḥuḥúr ek dáná álim i ghaib se piyálah áb ḥayát ká bharkar láyá, aur arz kí, ki Ilhám se mujh par yun khulá hai, ki agar ap is piyále ko na píwen jald is jahán se rukḥṣat howen; aur jo píwen umr daráz ho. Ab yih piyálah áb ḥayát se bharkar láyá hun, jí cháhe píjiye, aur qiyámát talak zíst kíjiye; yá na píjiye aur mulkí ádam ko kúch farmáíye. Ḥazrat Sulemán dil men apne soche, is kám men aqlmandon se mashwarat kiyá cháhiye. Ḥasbul

ḥukm un ke, dānā aur dūr andesh har guroh ke, kyā insān, kyā ḥaiwān, sab ḥāzīr hue; us maḥfī bhed ko un se zāhir kiya, tab harek ne zindagī ke liye dil pasand bāten kahen. Ḥāsil unkā yih hai, ki naqd i ḡmr wuh daulat hai, ki bamadad aql ke, us se ḡhubiyān baham pahunchāiye, aur razā Ḳhudā kī ḥāsil kījiye. Ḡharaz, sab kī rāe yihī ṭaharī, ki Ḥazrat piyālah āb ḥayāt kā pīwen. Sulemān aḡleh issalām ne farmāyā, ki Mere mulk ke dānāon se koī aisā hai, jo is mashwarat men ḥāzīr nahīn hai. Sabhon ne arz kī, ki Falānah buglā nahīn hai. Ḥazrat ne ḡhoṛe ko us ke bulāne ke liye bhejā; us ne ek goshe par qināat karke ḡhalq se milnā tark kiya thā, ḡhoṛe kī bāt na mānī, aur bāhir na niklā. Dusrī bār kutte ko bhejā ki use le ā; buglā us ke kahne se Ḥazrat kī bārgāh men ḥāzīr huā. Ḥazrat ne farmāyā ki Tujhe ek mashwarat ke wāṣṭe bulāyā hai, tab āb ḥayāt pīne kā ṡikr darmiyān lāe. Us ne kahā, Ab ḥayāt āphī akele pīwenge, yā doston ḡhairḡhwāhon ko bhī pīlāwenge? Ḥazrat ne farmāyā, ki sirf mere liye āyā hai, auron ke dene kī ijāzat nahīn hai, kyunkar dun? Us ne arz kī, Ai jahānpanāh, hamdam aur doston se judā hokar zindagī karnī kyā kaifiyat rakhtī hai? Ap ko Ḳhudā ne dunyā men sardār kyā hai, baghair madadgāron ke koī kām sarānjām na hogā. Ḥazrat ne us sachche dur andesh kī bāt par āfrīn kī, aur āb ḥayāt pher diya.

#### NAQL 9.

##### *The Merchant and his Friend.*

Naql hai, ki koī ṭaṭ punjiyā saudāgar safar ko jātā thā, sau man lohā kisī dost ke ghar men amānat rakhā, ki tangdastī ke waqt mujib farāḡhat kā ho. Jab dur darāz safar karke muddat ke bād ghar ko āyā, aur lohā māḡgne dost ke pās gayā, wuh bechkar taṡarruf men lāyā thā, kahne lagā, ki Ai bhāī, tere lohe ko main ne ghar ke kone men rakhā thā, aur is bāt se main ḡhāfil thā, ki us kone men chuhe kā bil hai; jab talak mālūm ho, chuhā furṡat pākar sab kā sab khā gayā. Saudāgar is bāt ko jhūṭh samajhkar koī tadbīr sochtā thā, aur bazāhir kahtā thā, kyā baīd hai! chuhe ko to lohe se kamāl ulfat hai, aur dānton se wuh lohā chabā saktā hai! Wuh jhūṭhā, is bāt se, ḡhush huā, aur dil men kahā, ki Yih barā nádān hai ki merī bāton par bhul gayā,

aur lohe se dast bardār huá, bihtar hai, ki apne kām kī mazbutī ke liye us kī áj ke roz ziyáfat karun. Tab us ko ghar men legayá aur dáwat kī taiyārī karne lagá. Saudágar ne kahá, ki áj mujhe zarur kām hai, kal áungá. Gharaz, us ke ghar se chalá, aur us ke chhote larke ko churá, apne ghar lejákar, chhipá rakhá. Fajar wáde par dost ke ghar áyá, aur us ko pareshán dekhkar puchhá, Ai bhái, tum kyun ghabráe hue ho? Kahá, Kal se betá merá, jo nūr chashm, aur sarúr i dil thá, gháib huá hai; bahuterá dhundhá kuchh patá na páyá. Bolá, Kal jo main tumháre ghar se niklá, usí shakl ke ek larke ko, jo tum batáte ho, main ne dekhá, ki ek chuhemár uṭháe, urá chalá játá hai. Tab wuh chilláyá, ki Ai bewaquf, ná mumkin bát kyun zabán par látá hai? Moshgír larke ko kyunkar le uṛegá? Saudágar ne hanskar kahá, us se kuchh tájjub na kar, kyunki jis shahr ká chuhá sau man lohá khátá hai, wahán ká chuhemár bhí ek larke ko uṭhá saktá hai. Us ne haqíqat daryáft kī, aur kahá, Kuchh andeshah na kar, chuhe ne terá lohá nahín kháyá hai. Jawáb diyá, ki Tu bhí pareshán na ho, ki moshgír tere larke ko nahín le gayá hai. Us ne kahá, Kḥair, merá lohá mujhe de aur apná larke tu le.

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NAQL 10.

*The tyrannical King.*

Naql hai, ki agle zamáne men ek Badsháh ne dast zulm ká daráz kiyá thá, aur qadam adálat kī ráh se báhar rakhá thá. Rát din log zulm se us ke, Kḥudá kī dargáh men nálán the, aur use lánat karte the. Ek din Bádsháh shikár ko gayá, aur basabab is ke, ki faẓal iláhí shámil hál thá, aise ek maidán men jahán be tálluqí ká álam thá, usko ilhám huá. Bádsháhi na ibárat hai, is se, ki darwázah aish o kámrání ká apne upar khole; balki Bádsháhi pásbání hai, ki auron ke ranj ko uṭhákar kḥaláiq kī nigáhbání kare, aur zálimon ke dast i zulm ko mazlúmon ke dáman se kotáh kare. Jab shikárgáh se bárgáh kī taraf chalá, aur maidán se shahr men pahunchá, kḥilqat ko bulákar farmáyá, ki Ai guroh, ab tak merá dídah dil haq bīne se band thá, áj ilhám se main ne daryáft kiyá, aur kḥwáb ghaflat se jágá. Ummedwár hun ki áj ke din se kisé zálím ká dast i zulm rayat par na pahun-

che, aur kisí jafákár ká pánw, kisí gharíb ke ghar ke gird na jáwe. Hájibon ko farmáyá, ki Yih khush khabrí shahr ke chhote baron ko pahunchá do. Is manádí se rayat kí ján men ján hue, aur gul murád ke un kí ummedwárí ke bāgh men khile. Alqışshah, mazlúm nawází o zulm gudází us kí kamál martabe par hue, aur adálat us kí aisí phailí, ki bakrí ká bachchah sherní ke thán se dudh pítá, aur tadru ház ke sáth báziyán kartá. Is wáste laqb us ká sháhdád huá. Dargáh ke maḥram i rázon men se kisí ne puchhá, ki Agle áin ko chhor, tariq adálat kí shuru karne ká sabab kyá hai? Bádsháh ne májrá bayán kiyá, aur kahá, ki Sabab is ghaflat se bedár hone ká aur hushiyárí ká yih hai, ki ek roz shikárgáh men har taraf ghorá daurátá thá, aur nazar kartá thá; achának, dekhá main ne, ki ek kuttá kisí lomrí ke píchhe daurtá hai, aur danton se haḍdí us ke páon kí chábtá hai; bechárí lomrí langre páon se ghar men bhág gai, aur kuttá phirá. Wahín ek piyáde ne pattar kutte ko mára, ki páon us ká tuṭ gayá. Piyádah hanoz kaí qadam na gayá thá, ki ghore ne ek lát jo páon par us ke mári, to us kí bhí tang tuṭ gai. Wuh ghorá bhí dur na gayá thá ki páon us ká kuchí men á gayá, aur tuṭ gayá. Tab main mastí se hosh men áyá, aur dil se apne kahá, Dekhá tu ne, in sabhon ne kyá kyá kám kie, aur kyá kyá páé? Khabardár ho, ki tujhe dikhláte hain, ki jo koí wuh kám kare kí láiq us ke nahín, wuh aisá kuchh dekhe jo na dekhá ho. Akhir men ghaflat se báz áyá, aur taufiq ká darwázah mujh par khulá.

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#### NAQL 11.

##### *The Farmer and the Mice.*

Naql hai, kisí zamíndár ne, durandeshí se thorá sá ghallah jamá kiyá thá, aur us men se kharch na kartá thá, ki zurúrat ke waqt kám áwe. Qazára, koí chuhá us khate ke nazdík rakhtá thá. Hameshah zamín ko har taraf se khodtá, aur khárah shigáf danton se, bil apní har taraf se banátá thá. Ittifáqan, ek nek sáat men bil ká sirá ghalle ke darmiyán se niklá, to wunhín bahut sí rozí ghar men us ke phail gai. Bádah farághat ne us kam haúle ko, dánish kí ráh se bhaṭkákar, maghrurí o ghaflat ká sarshár kiyá. Maḥalle ke chuhe is aḥwál se wáqif ho, us kí khidmat men ḥazir hue; aur kháne píne ke áshná us ke pás

jamá hokar, khushámadín karne lage; aur is andeshe se, ki mabádá, haq bát ke kahne se jáh o rozí men khalal pare, koí bát us ke khiláf marzí na kahte, aur us kí madah ó saná ke siwá koí harf zabán par na láte. Wuh bhí dewáne kí taraḥ, láf-mártá, aur behúdah kharch kartá, aur áj ká khiyál kal par na rakhtá. Jab kitne roz guzre, aur kál pará, zamíndár ne khate ká darwázah khol-kar dekhá, ki us ḡhalle men nuqsán huá hai. Ek ṭhandhí sáns bharkar sochá, ki ḡhamgín honá, wáste us chíz ke, ki jiskí ḡasrat befáidah hai, dánish ke áin se nahín. Bihtar hai ki báqí ḡhalle ko aur jagáh rakhun. Aḡhir zamíndár us qadiri qalíl ko aur jagah legayá, aur chuhá us jagah men, jahán ká málik aur raís apne taín jántá, so rahá thá; aur chuhe jo kháne píne ke áshná the, is ḡadíse se wáqif hokar játe rahe, aur Khudáwand niámat ko apne akelá chhor gaé. Sach kahá, jisne kahá, ki In daghábáz doston ko jo tu dekhtá hai, we makkhiyán hain gird mitháí ke. Dusre din wuh chuhá árámḡáh se uṭkar, harchand dáhine báen takne lagá, yáron se apne kisí ko na dekhá; aur bahuterá áge píchhe talásh kí muṣáhibon men se kisí ko na páyá. Apne makán se uṭ, muṣáhibon kí talásh ko niklá thá, ki álam kí pareshání aur ḡhalle kí girání kí khabar pahunchí; muṭtaribánah ghar kí ṭaraf chalá, ki ṭaḡhírah jo rakhtá hai, us kí muḡáfazaṭ men koshish kare. Jab ghar men pahunchá to us ne ḡhalle ká kuchh nishán na dekhá; usí bil kí ráh khate men jo gayá, to dekhá, ki itná ḡhallah jo ek rát bhar kí khurish ho sake na thá; táb o táqat us kí játí rahí, aur muṭtarib hokar sir par saudá ko apne díwár par itná paṭká, ki phuṭ kar magḡz khul gayá, isráf kí shámat se halák huá, aur khák men mil gayá. Fáidah is hikáyat ká yih hai, ki cháhiye, kharch ádmí ká ámad ke barábar ho, aur jo punjí apne pás rakhtá hai, súd se us ká fáidah uṭháwe.

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NAQL 12.

*The Revealer of Secrets punished.*

Naql hai, ki agle dinon men ek ḡákim thá, ki dunyá kí mastí ke sabab aqlmandon se suḡbat kam rakhtá thá, aur kamíne, past himmat, khushámad aur cháplusí se uske yahán pesh hué the. Un men se ek kamínah rikábdár us ká muṭatamad huá thá. Ek

din hâkim shikâr ko gayâ ; jis waqt nazdik thâ ki dere pahunchê,  
 rikâbdâr se kahâ, Main châhtâ hun ki tere sâth ghorâ daurâun,  
 aur muddat se yihî ârzû hai ki mâlum karun ki mere mushkî  
 ghore kî daur achchhî hai, yâ us naqare kî, jis par tu sawâr hai.  
 Rikâbdâr ne hasbul-hukm hâkim ke ghorâ phenkâ. Hâkim ne  
 bhî apne tezrau ghore kî bâg uthâi yahân talak, ki donon  
 shikârgâh se daurke nikal gae. Bâdshâh ne rikâb dabâkar  
 bâg lî, aur kahâ, Ai rikâbdâr, merî gharaz ghore daurâne se yih  
 thî, ki ek fikr merî khâtir men guzrî thî, is bahâne se khalwat kî,  
 tâki wuh râz tujh se kahun. Dekho, kisî se na kahnâ. Rikâbdâr  
 ne, jaisâ âin badzâton kâ hai, bhed ke chhipâne men qasamen  
 khâin. Hâkim ne farmâyâ, ki Main apne bhâi se fikrmand hun.  
 Asâr bad andeshî ke uskî peshânî se zâhir hain, aur mujhe yaqîn  
 hai ki us ne mere qatl par kamar bândhî hai. Main châhtâ hun  
 qabl is ke, ki us kî taraf se mujhe kuchh âseb pahunchê, hastî  
 us kî, ki bâṭ kâ roṭâ hai, nest karun, aur bâgh saltanat ko us ke  
 khâristân se pāk. Châhiye ki tu hameshah us se chaukannâ  
 rahe, aur merî nigâhbânî men ihtiyât kare. Rikâbdâr ne arz kî,  
 Main kis lâiq hun, ki âp kâ mahramî râz ho sakun. Par jab  
 Bâdshâh ne mujh par nawâzish farmâi, ummed hai, ki khidmat  
 bâjâ laun aur râz chhipaun. Azbaski badzâtî uskî tînat men  
 thî, yih bâṭ suntehî khiyâl bewafâi kâ apne jî men lâyâ, aur fur-  
 sat kâ waqt pâkar hâkim ke bhâi ke pās jâ, yih mâjra kahâ.  
 Us ne mamnûn hokar, use khush kiyâ, aur kahâ, Ummedwâr rah,  
 ki har waqt tu sarfarâz hogâ ;—aur nek tadbîron se apne taîn  
 bhâi ke hâth se bachâne lagâ. Qazâran, us hâkim kî bahâri  
 daulat-khizân par âi, aur shagufah ummed kâ nihâl zindagî se  
 jhar gayâ. Jab sarîr daulat bhâi kî shakoh saltanat se khâlî  
 huâ, us ne pânw takht shâhî par, aur tâj shahr-yârî sir par dharâ.  
 Pahlâ hukm jo us shâh kî zabân se niklâ, us rikâbdâr ke qatl  
 kâ thâ. Bechâre ne arz kî, Main jo âp kî daulat-khwâhî kî thî,  
 us kî jazâ yihî hai? Bâdshâh ne farmâyâ, Sab gunâhon se  
 badtar ifshârâz hai, aur tujh se yih taqsîr huî; hargâh tu ne  
 bhed mere bhâi kâ, ki tu us kâ mahramîrâz thâ, pushîdah na  
 kiyâ, mujhe tujh par kyâ iṭimâd hai. Gharaz, rikâbdâr ne  
 bahuterî iztirâbiyân kîn, fâidah na huâ, aur us ne sazâ pâi.  
 Hâsil is dâstân kâ yih hai, ki izhâr râz kâ samrah nek nahîn  
 hai.



NAQL 13.

*The discontented Travellers.*

Naql hai, ki tīn shakhs asná i rāh men ekathe hokar chale. Un men jo barā thā, us ne donon rafīq se kahā, ki Tum apne shahr se kyun nikle ? aur kyā sabab hai, ki ghar kā āram chhor-kar safar kī miḥnat iḳhtiyār kī ? Ek ne kahā, Jis shahr men main rahtā thā, wahān, mere khweshon doston ko sarwat aur khushiyān baham pahunchīn. Main dekh na saktā thā ; ātish i rashk se jalne lagā, is liye, main ne apne dil se kahā, ki kitne ek din waṭan chhorūn, jo yih nādīdanī na dekhun. Dūsre ne kahā, Mujhe bhī, is dukh ne ghar se āwārah kiyā. Tab, us bare ne yih sunkar kahā, ki Tum donon mere hamdard ho ; main ne bhī isī āfāt se safar iḳhtiyār kiyā. Gharaz, bad nihādī har ek kī āshnāī aur rifāqat kā mūjib huī. Dunyā ke tāmāshe dekhne lage. Ek din, rāh men, torā ashrafiyon kā parā pāyā. Tīnon kahīn utre aur bole, ki Is ko taqṣīm kar len, aur yahīn se phirkar apne, apne ghar chalen, chand roz khushī se guṣṣrān karen. Sab kī ragi ḥasad jumbish men āī, aur har ek yihī chātā thā, ki main-hī lun, dusrā is men sharīk na ho. Is kḥiyāl men tīnon hairān hue ; nah yih himmat thī, ki zar kā kḥiyāl chhorēn, aur rāh men parā rahne den ; na is par rāzī, ki āpas men ḥisse kar len. Gharaz, isī taraddud men, ek rāt din tīnon maidān men bhukhe, piyāse parē the, aur khwāb aur khur apne upar talḥh karkar larte the. Dusre roz wahān kā Bādshāh shikār ko niklā thā : ittifāqan, muqarribon ke ek guroh ko sāth lekar, barwaqt pahunchā, aur un tīnon ko maidān men baithe hue dekha, aḥwāl puchhā. Unhon ne mājrá bayān kiyā. Bādshāh ne farmáyā, ki Tum apnī, apnī ḥasad ko bayān karo ; dekhun, kaun kis martabe men hai, us ke muwāfiq yih ashrafiyān tumhen ḥissah kar dūn. Ek ne kahā, Mujhe ḥasad is qadar hai, jo hargiz nahīn cháhtā hun ki kisī par iḥsān karun, tá wuh khush ho. Dusre ne kahā, Ki tu nek mard hai, aur merī ḥasad kā ek pásang tujh men nahīn. Mujhe itnī ḥasad hai, jo dekh nahīn saktā hun ki koī kisī par iḥsān kare, yā apnā māl kisī ko baḥshe. Tīsre ne kahā, Ki tum donon ḥasad se aslā bahrah nahīn rakhte ho ; tumhārā sirf dáwī bemānī thā ; main aisā hun, ki hargiz rawádār

nahín jo mujh se koí bhaláí kare. Bádsháh ne angusht i Һairat ko kátá, aur un kí guftago se mutájjib hokar kahá, ki Tumhári báton se Һábit huá, ki in ashrafiyon men se tumhen na diyá cháhe, balki har ek ko, muwáfiq gunáh ke, sazá dení Һarúr hai. Jo shakhs kisi par ihsán ká rawádár na ho, sazá us ki yih hai, ki is daulat se maҺrum rahe, aur koí us se bhaláí na kare. Aur jo ihsán aur ká aur par dekh na sake, bihtar hai, ki use sangsár kíjiye. Aur jo apná Һásid ap hai, us kí sazá yih hai, ki pandat-Һháne men qaid rahe jabtak ki mare. Tab farmáyá, ki Is pahle ko nangá kar, bhukhá piyásá jangal men chhor den; log Һukm bajá láe. Aur dusre ká sir teghi bedaregh se judá kiyá, aur tan ke ranj se riháí baҺshí. Tisre ke badan men qitrán malwákar garm ret ke andar dilwá diyá, yahán tak ki wuh hazáron jánkandaní se halák huá. Gharaz, Һasad kí shámat se tínon Һalíl hue. Һásil is qisse ká yih hai, tá málum ho, ki Һasad kí niháyat yáhn talak hai, ki báze Һasad se apní bhaláí nahín dekh sakte hain; yahín se samjhiye, ki auron kí bhaláí kab dekh sakege?

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#### NAQL 14.

##### *The envious Man and the Ascetic.*

Naql hai, ki Baghdád men kisi Һásid ke hamsáe ek mard i KҺudá-parast rahtá thá. Log use buzurg jánte the, aur us kí muláqát se bahramand hote the. Us mard Һásid ká dil pařosí kí buzurgí se jaltá thá. Aur wuh hameshah, aql ko ek kináre rakhkar, us ke satáne men koshish kartá thá, aur bahut makar sochtá; par kuchh fáidáh na hotá thá. AkҺir us muámale se tang áyá. Ek ghulám mol lekar, us par mihrbániyán bahutsí karne lagá, aur inám dene; aur parwárish aur Һátirdáři men us kí maqdúr bhar saí kartá. AkҺar Һhilwat men kahtá, ki Tujhe ek mushkil kám ke liye páltá hun, ummedwár hun ki mere dil kí árzú ko bar láwe, aur merí Һátir kí fikr ko dur kare. Jab ek muddat gužrí, aur ghulám ko adáe Һaq aur wafádáři men mustaqil páyá, tab bhed kholá, aur farmáyá, KҺabardár rah, ki merá is hamsáe ke háth se, dam nák men áyá hai, aur main ne jitná cháhá, aur Һile utháe, ki us par koí áfat paře na ho saká, merí zindagi

talakh guzartí hai. Tujhe is wáste main ne pálá hai, ki áj tu mujhe hamsáe ke kothe par lejákar márdále, aur wahín chhoṛkar chalá áwe; jab log fajar ke waqt wahán mujhe muá dekhenge, beshak, us ko khun kí tuḥmat se pakrenge; jáh aur mál us ká, ghárat hogá, aur ábrú ḥurmat bhí játí rahegí. Ghulám ne kahá, Ḥazrat, is khiyál se darguzre, aur is kám kí tadbír aur taraḥ se ṭahráiye aur gharaz áp kí záhíd ká qatl hai, main use már-dálun, aur us kí taraf se áp kí khátir jamaḥ karun. Us ne kahá, Yih khiyál dur daráz hai, sháyad tu us par qábú na páwe, aur jald us ká qatl na ho sake; mujh men ab itní táqat nahín rahí hai; uṭh, aur is kám ko bajálá, aur wáde ko wafá karke mujhe khush kar; aur yih khat ázádí, aur ek badrah zar ká, jo terí zindagí bhar ke kifáyat kare, tujhe detá hun; le, tá is shahr se nikal jáe, aur jabtak jiye kisé ká muḥtáj na howe. Ghulám ne kahá, Ḥazrat, koí dáná yih khiyál jo ápne kiyá hai, na karegá. Dushman kí sazá apne jite jí maqṣúd hai, jab áp ján se játe rahe, to us ke márne men kyá laẓẓat milegí? Ghulám harchand is-taraḥ kí báten darmiyán láyá, par kuchh fáidah na huá. Bewaquf ghulám ne, jab khushnúdí apne sáhib kí isí men dekhí, use paṛosí ke ghar ke kothe par lejákar sir kát dálá. Aur khat ázádí aur badrah zar ká lekar, Isfahán kí taraf rukh kiyá. Subah ko logon ne badníyat khwáje ko, ek mard ke kothe par, kushtah dekhá, aur use pakarkar qaid kiyá. Azbaski nek zátí us kí Baghdád ke chhoṭe baṛon par záhir thí, is sabab khun us par sábit na hotá thá; aur usí taraḥ qaid men thá, yahán talak, ki Baghdád ke ek baṛe saudágar ká guẓar Isfahán men huá. Ghulám ne us ko pahcháná, aur muláqát karke apne sáhib aur hamsáe ká aḥwál puchhá. Saudágar ne májrá bayán kiyá, aur khwáje ká márá jáná, aur us nek zát hamsáe ká qaid honá • sharhawár kah sunáyá. Ghulám ne káhá, Ajab zulm us mardí begunáh par huá, aur yih burá kám, us ke ḥasbul-ḥukm mujh se sarzad huá hai, aur wuh nek mard is bát se aṣlá khabar nahín rakhtá. Gharaz, jo kuchh májrá guẓrá thá, ghulám ne sab sharhawár us se bayán kiyá, aur saudágar ne jo kuchh suná, us par ek guroh ko gawáh karke, Baghdád ke ḥákim Ke pás láyá, aur us Khudáparast darwesh ko qaid se chhuṛáyá.

## NAQL 15.

*The King and his Hawk.*

Naql hai, ki agle zamáne men, koí Bádsháh ek báz ko bahut piyár kartá thá, aur wuh hameshah Bádsháh ke háth par baiṭhá rahtá thá. Ek roz báz ko háth par baiṭhákar shikár ko gayá ; ittifáqan, ek hiran sámhne nazar áyá. Bádsháh ne kamál shauq se us ke píchhe ghorá dálá aur us ko pakrá. Mulázimi dargáh, agarchih píchhe lage chale áte the, par koí Bádsháh talak na pahunchá thá. Is men Bádsháh piyásá hokar har taraf pání kí talásh men ghorá daurátá thá. Akhír ek dáman i koh men pahunchkar dekhá, ki pahár par se pání ṭapaktá hai. Tarkash men se piyálah nikál niche rakhá, ki qatre jo ṭapakte hain, us men jama hon, aur piyálah bhar jáwe. Jab piyálah bhar chuká, cháhá ki píe, báz ne wunhin par mára, tamám pání gir gayá. Bádsháh ne is ḥarkat se khafá hokar phir piyále ko usí patthar ke niche rakhá ; der ke bád, jab bhar chuká, cháhá ki munh ko lagáwe. Báz ne phir wahí ḥarkat kí, aur us pání ko bhí girá diyá ; Bádsháh ne kamál tishnagí ke sabab be taammul báz ko zamín par paṭak diyá, aur wuh mar gayá. Is men rikábdár ápahunchá, báz ko muá aur Bádsháh ko piyásá páyá. Filfaur chhágál shikár band se khol, piyále ko khub dhodhákar, cháhá ki Bádsháh ko pání piláwe. Us ne farmáyá, ki mujhe is khálish pání se, jo pahár se jhartá hai, kamál raghbat huí hai. Tu pahár par chañh, aur is chashme se pání ká piyálah bharkar le á, kyunki, phir yih táb nahin hai, ki jab talak piyále men qatrah, qatrah jama ho, main intizár karun. Rikábdár, jab chashme ke kináre pahunchá, dekhtá kyá hai, ki ek azhdhá muá huá us ke kináre paṛá hai, aur zahar bhará lāb us ká, pání men milkar, qatrah qatrah pahár par se ṭapaktá hai. Wuh ghabrákar utrá, aur yih aḥwál arz kar, ek piyálah thande pání ká chhágál se bharkar Bádsháh ko diyá, wuh piyálah munh se lagákar rone lagá, aur rikábdár ko báz ke májre se ágáh karke, apní jaldí aur iztirábí par bahutsí nafrín kí, aur jab talak jiyá, yih dágh i ḥairat us ke dil se na gayá. Fáidah is qisse ká yih hai, ki aqlmand apne kám ko, baghair khub taammul kíe, shurú nahin karte hain.

NAQL 16.

*How to guard against Anger.*

Naql hai, ki Yaman men ek hākīm thā, rāe durust aur kirdār nek se mauṣūf. Ek din shikār ko gayā thā, bahuterī daur dhūp kī, koī shikār hāth na lagā. Bādshāh us bāt se ghamgīn hokar ḥairat zadon kī tarāḥ idhar, udhar, dekhtā thā. Ittifāqan, ek gharīb, bekas lakaḥāre ne, hiran ke chamṛe kī ṭopī aur angarkhā pahankar, us jangal men lakṛiyān bahutsī jamā kī thīn, aur us miḥnat se māndah ho, kisī patthar se kamar ṭeke hue, dam le rahā thā. Bādshāh kī nazar dur se us par paṛī; azbaski nihāyat shauq shikār kā rakhtā thā, us ko hiran jānkar bedharak tīri dil doz us par mārā, aur jab us ke pās gayā, dekhā ki ek bechārah, zakhmī sīnah, majruh i dil pur, khun paṛā hai. Nihāyat maghmūm huā, aur apnī be taammulī par apne taīn malāmat karne lagā, aur, us se bahutsī uṛar khwāhī karke, use marham bahā men hazār dīnār de; aur wahān se shahr kī tarāf mutwajjih huā, aur apne dil men aḥad kiyā, ki bād is ke, jo kām karun be-taammul na karun. Us shahr ke aṭrāf men, ek sālīk, apnī nafs kushī ke wāṣṭe, tark dunyā karke, goshe men baiṭhā thā, aur aqlimaād se bahrahwar hoke, razāe ilāhī kī just-jū men auqāt basar kartā thā. Bādshāh ke dil men yih bāt āī, ki uske pās jāīye, aur us se kuchh naṣīḥat ṭalab kījiye. Aḥhir, is irāde par, us kī ibādat gāh men gayā, aur jis tarāḥ kā saluk sardāron ko darweshon se lāzim hai, bajā lākar darkhwāst kī, ki Main chāhtā hun, ki koī dur i yaktā, kān i dānish se mujhe baḥshe, tāki wuh wāsilah taraqqī kā dunyā men, aur mujarrib dawā, wāṣṭe ārām dil ke, ho. Us ṣāf dil, ṣufī mizāj faqīr ne aṛz kī, ki, Ai Jahānpanāh, wuh khaṣlat, jo Bādshāhon ke ḥaq men sarmāyah zāhir aur bāṭin kī daulat kā hai, so ghusse ko mārṇā, aur khafgī ke waqt tahammul karnā hai. Bādshāh ne kahā, Ai darwesh, tu ne sach kahā; par khafgī ke waqt iḥtiyār kī bāg ko thāmbnā bahut mushkil hai; aur koī daulat-khwāh bhī mere yahān aisā nahīn hai, ki waise waqt men ḥaq bāt aṛz kare; ghazab kī bāg thāmbne kī koī tadbīr batāīye. Darwesh ne kahā, Bare ādmīyon ko lāzim hai, ki apne naukaron men se us naukar ko, jo sabhon se dānish, aur diyānat dārī, aur

rástí men mumtáz ho, maḥramiráz apná kare ; aur yih ijázat de, ki ghusse ke waqt jis tarah se ho sake, bure kámon se ágáh karke báz rakhe. Lekin jab talak ki aisá shakhs háth lage, iláj us ká yih hai, ki main tén purze ap ko likh detá hun, cháhiye ki un tónon purzon ko, apne muqarrib naukaron men se ek ke ḥawále kíjiye, aur kah dijiye, ki hameshah in purzon ko apne pás rakhe, aur ap ke aḥwál ko dekhtá rahe ; jab jáne ki ghaḥab aur kḥafgí ká waqt apahunchá, yá kisí kám men tu ghusse huá hai, in men se ek ko tere háth men de. Ummed hai, ki jo tu dil hushiyár aur baḥt bedár rakhtá hai, is kḥaṭ ká parhná tujhe ghaḥab se báz rakhegá ; aur agar dekhe ki, pahlá kḥaṭ mufíd na huá, wunhín dusrá dewe : agar nafs basabab is ke, ki us kí sarshit men sarkashí hai, dusre purze se bhí kamá-haqqah hushiyár na ho, tísrá purzah ap ke háth men de. Kḥudá kí dargáh se yih ummed rakhtá hun, ki is martabe kḥafgí kí tárikí nur i ḥilm se badal ho. Bádsháh is bát se kḥush hua, aur darwesh ne we tónon purze, muqarrib naukaron men se, ek ke ḥawále kie. Pahle ká mazmun yih thá, ki Quḍrat ke waqt, iḥtiyár kí bág bad andesh nafs ke háth na de, ki tujhe Kḥudá kí nazari ináyat se girákar halák karegá. Dusre purze ká ḥásil yih thá, ki Ghusse ke waqt zer-daston par miḥrbání kar, to zabardast tujh par miḥrbán rahe. Tisre kághaz ká maṭlab yih tha, ki Aql ká ḥukm mán, aur inṣáf se munh na pher. Bádsháh, Kḥudá ka shukr bajá lakar darwesh ke yahán se apne maḥal men dákhil hua, aur wazír hameshah, kyá kḥilwat, kyá bári am men, jo waqt kḥafgí aur ghusse hone ká hotá, bar waqt ye tónon ruḳae us ko dikhlátá, isliye, us ko log zúrruqá kahte the.

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### NAQL 17.

#### *The two Friends.*

Naql hai, ki do sharík the. Ek, dánái ke sabab, tez hosh kahlátá tha ; dusrá, sádah lauḥí se, kḥurram dil mashhúr thá. Donon ne saudágarí ke iráde safar iḥtiyár kiyá. Ittifáqan, aṣnái ráh men ek himiyání ashrafiyon kí pái. Tez hosh ne kahá, Ai bhái, dunyá men aisá bhí bahut hotá hai, ki be miḥnat manfát ho. Ab isí par qinaát karní, aur chain se rahná apne ghar ke kone men, bihtar nazar áta hai. Tab donon phire, aur

shahr ke qarīb pahunchkar kisí jagah utre. K̄hurram-dil ne kahá, Ai bháí, is zar ká hissah kar, táki har ek apne hissē ko, mawáfiq ḥauṣile ke, k̄harch kare. Tez-hosh ne kahá, Bántná ṣalah nahín ; cháhiye ki is men se thorá nikálkar shirkat men k̄harch karen. Báqí ko, bahut iḥtiyát se, ek jagah rakh chhoren, aur hameshah á ákar, jitná darkár ho, le jáyá karen, táki áfat se bachē. K̄hurram-dil uskí báton par bhul gayá ; thorásá us men se lekar, báqí ko ek darakht ke tale gár, chain se apne apne ghar gáe. Jab rát huí, Tez-hosh akelá us darakht tale gayá, aur ashrafiyon ko zamín se nikál apne ghar le gayá. K̄hurram-dil usí naqd par, ki shirkat men le gayá thá, auqát basar kartá thá. Jab us men se kuchh na rahá, Tez-hosh se kahá, Ki chalo, ashrafiyon kí, jo zamín men gárí hain, k̄habar len, aur phir thorí un men se le áwen. Kahá, Achchhá. Tab donon ne darakht tale jákar bahuterí talásh kí, kuchh na páyá. Tez-hosh us ká dast ba girebán huá ki we ashrafiyán tu le gayá hai, kyunki aur koí wáqif na thá. Ulṭe chor, kotwál ko dānde. Us bechāre ne bahut sí qasamín kháin, aur iztirábiyán kīn ; mufíd na huá. Ak̄hir, K̄hurram-dil ko ḥákim ke yahán le jákar aḥwál bayán kiyá. Ḥákim ne Tez-hosh se gawáh talab kīe, ki agar gawáh ḥázir na kar sake, to mudái alaihi ko qasam khiláungá. Tez-hosh ne kahá, Jahán ashrafiyán gárí thín, wahán koí ádmí ḥázir na thá jo gawáhi de. Par, jo main apní rástí, aur us kí darogh goí par k̄hub iatimád rakhtá hun, is liye yih yáqín jántá hun, ki agar ap kisí shakhs ko tain karen, ki us darakht ke tale jáwe, aur main K̄hudá kí dargáh men iltijá o zári karun, aghlab hai ki K̄hudá merí zári se mihrbán ho, aur wuh darakht, ki jis ke niche ashrafiyán gárí thín, bole ki kis ne k̄hiyánat kí hai. Ak̄hir, bahut guftágu ke bād yih bát ṭaharí, ki fajar ṭarkehí darakht tale jákar K̄hudá kí qudrat ká tamáshah dekhe. K̄hurram-dil ko ḥákim ne pandit kháne men bhej diyá. Tez-hosh ne apne ghar men ákar, is ráz ko báp se apne zāhir kiyá, aur kahá, Main ne, áphí ke luṭf ke bharose, darakht kí gawáhi ká k̄hiyál kiyá hai ; agar nawázish farmáwen, jitní ashrafiyán baham pahunchí hain, aur utní us se jarí-mánah lekar farághat se din kátenge. Báp ne kahá, Is kám men jo tadbír kíjiye, wuh kyá hai. Larke ne kahá, Wuh darakht andar se aisá khoḥhlá hai, ki agar do ádmí us men chhipen, koí

dariyáft na kare. Aí kí ráť jákar us ke andar rahiye, kal subah main hákim ke ádmion ke sáth darakht tale jákar, iltijá o zári karungá aur gawáhi mángungá; jaisá munásib ho, wáhan se pukáriye, aur yih khabar díjiye, ki we ashrafiyán Kḥurram-dil le gayá hai. Us ke báp ne kahá, Ai larke, hile o fareb ke kḥiyál se darguzar. Bilfarz, agar bande ko fareb degá, Kḥudá ko na de sakegá; ki wuh tere sab ráz i dil ko jántá hai; aur mu ba mu, rag o reshe se wáqif hai. Is par bhí main jántá hun, ki makhár o hīlahgar ká aḥwál chhipá nahīn rahtá hai, aur chhoṭe baṛe ke nazdík ruswá hotá hai. Beṭe ne kahá, Yih bát mauquf kījiye, aur daráz kḥiyálát ko chhoṛiye, ki us kám men ziyán kam, aur nafa bahut hai. Becháre burhe báp ko larke kí maḥabbat aur zar kí kḥwáhish ne aql kí ráh se bahká diyá. Andherí ráť ko darakht ke andar rahá. Fajar ke waqt kárpardáz log darakht tale ánkar jamá hue, aur Tez-hosh iltijá o zári karne lagá. Ek dam ke bád darakht se áwáz áí, ki Ashrafiyán Kḥurram-dil le gayá hai. Dáná hákim ba zor i aql samjhá, ki kuchh hīlah kiyá hai, aur is darakht ke andar kisí ádmí ko chhipáyá hai; kuchh tadbír is kí kiyá cháhiye. Farmáyá, ki sháyad yahán kuchh ṭilsam kiyá hogá; is kí dafáe ke wáste ek chíz main jántá hun. Tab us darakht ke ás pás lakṛiyán jamá karwakár phunkwá dīn. Wuh ná kardahkár burhá ek dam ṣabr karke chilláyá aur amán cháhi. Tab logon ne us ádhah jale burhe ko, darakht ke andar se nikálá; aur us ne ḥaqíqat i ḥál bayán karke dunyá se kúch kiyá. Makkár Tez-hosh, chhoṭe baṛon men ruswá hokar, apne báp kí lāsh ko kándhe par dhar, shahr kí ṭaraf chalá, aur Kḥurram-dil sach kí badaulat kḥalás huá.

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#### NAQL 18.

##### *The King and the Ascetic.*

Naql hai, ki ek Kḥudá-parast, aqlmand Bádsháh kisí goshaḥ nashīn záhíd kí ziyárat ko gayá aur íltimás kí, ki Mujhe kuchh naṣīḥat kījiye. Záhíd ne kahá, Ai Bádsháh, Kḥudái men álam do hai; ek fání, ki álam i sūrat kahlátá hai; dusrá, báqí, jis ko álam i mání kahte hai. Alí himmat ko cháhe, ki dunyá i fání men mustaghriq na ho, aur kḥubiyon par álam i mání kí, jo aql ke nazdík pasandídah hai, naṣar kare. Bádsháh ne farmáyá, ki



आलम में मनी के हासूल का तरीका क्या है ? Zāhid ने कहा, Shahwat aur ghaṣab ko iʿtidāl par rakhe ; aur āsāish ko ek qalam chhoṛkar, dīn rāt ājizon की dastgīrī, aur mazlumon की faryād rasī में mashghūl ho. Jo Bādshāh chāhe, ki razāe ilāhī hāsil kare, use ālam mānī की Bādshāhat milegī, chahiye ki zerdaston की rafāhiyat, aur ṣalimon की tambīh में saī kare ; kyunki Kḥudā ne Bādshāhon ko, raiyat aur mulk की nigāhbānī ke wāste, paidā kiyā hai. Pas, rāt dīn, apnā hisāb yihī kiyā kare, ki Aḥ main ne kyā, kyā kām kie ; aur tamām kārobār par nazar rakhe, aisā na ho ki ek adnī kām iḥtiyār karke, bare kāmōn se bāz rahe. Ai Jahānpanāh, akṣar log, is ḍar se ki mabādā sach kahne se hamārī rozī में khalal ho, yā, iʿtibār में baṭṭā lage, mulāḥaṣah karte hain. Dānā Bādshāh wuh hai, jo apnī ḥifāzat, aur auron की nigāhbānī is tarah kare, ki ḥaq guṣāron ko iʿtirāz की jagah na rahe. Agar bashriyat se kuchh chuk ho jāe, to ḥaq ke sunne se barham na ho, aur tokne-wāle ko na jhirkē.

Bādshāh us zāhid की naṣīhat se maḥzūz huā. Logon की khushāmad se parhez karne lagā. Hameshah uskī sūḥbat में jākar naṣīhat की bāten suntā. Ek dīn usī zāhid ke pās baiṭhā thā, achānak, ek guroh dād khwāhon kā ākar faryād karne lagā. Bādshāh ke ḥukm se, zāhid ne un ko bulākar aḥwāl puchhā, aur dānāon ke nazdīk, jo jis ke ḥāl ke munāsib thā, Bādshāh se kahā. Bādshāh ko zāhid की muāmalah rasī, aur muqaddamah fahmī khush āī, aur us se iltimās की, की kabhī kabhī muqaddamah āp ke ḥuzūr pahunchā kare. Zāhid ne nek niyatī se qabul kiyā, ājizon ke kām में saī karne lagā, aur kamāl tawajjūh se unkī nālīsh sunne. Naubat yahān talak pahunchī, की akṣar kārobār us mulk ke zāhid की tadbīr se sarānjām hote the, aur roz ba roz mulkī aur mālī kārobār में wuh mashghul rahtā. Raftah, raftah, jāh aur jalāl kā khiyāl, aur daulat की ārzū zāhid ko huī ; aur aql की iṭāʿat में quṣūr āne lagā. Gharaz, kaunsā shakhs hai, jise is jādugar dunyā ne gumrah na kiyā ? aur kisne uske hāth se jān bādah fareb kā na piyā. Bādshāh ne jab zāhid की tadbīren ṣalah mulkī ke mawāfiq dekhīn, ek bārgī usko iḥtiyār kullī diyā. Age, darwesh ko ek rotī की fikr rahtī thī, ab andeshah ek jahān kā darpesh huā ; aur, qabl is ke, ek kamlī kā sāmān kartā thā, ab ek saltanat kā sarānjām karnā parā. Kisī dīn ek darwesh, jo hameshah se zāhid kā

rafiq aur mahrami rāz thā, mulāqāt ko āyā ; to aurhī rang dekhā aur hairān huā. Chupke zāhid se puchhā, ki Yih kyā tarīqah tu ne iḡhtiyār kiyā hai ? Zāhid ne harchand chāhā, ki kuchh ṡr kare, ban na āyā. Faqīr ne kahā, Jāh kī mahabbat, aur māl kī ziyādah ṡalabī se terī aql mārī gaī hai ; ki tu shahwat aur ghaṡab men giraftār huā. Ye aṡwār chhoṡ, aur dāman i tajarrud ko dunyā kī alāish se pāk kar, logon kī āmad o shud kā darwāzah band kar, akelehī goshe qināat ko pasand kar. Zāhid ne kahā, Ai yār aṡīz, logon kī āmad o raft, aur guftago se mujh men kuchh taghaiyūr nahīn āyā hai ; main dil se usī kām par mutawajjih huṡ, ki tu jāntā hai ? Darwesh ne kahā, Tere dīdah dānish band ho gae ; afsos ! ki tujhe koī tadbīr apnī nahīn sujhtī hai, aur jab sujhegī kuchh fāidah na hogā ; terī ḡalat mujhe, us andhe kī mánind naṡar átī hai, jis ne koṡ aur sámp ke bīch faraq na kiyā, áḡhir ḡalāk huā. Zāhid ne jab yih bāt sunī, goshe nashīnī kī kaifiyat ko yād karne lagā, aur áṡkhon se áṡsu bahāne. Us ko yaqīn huā, ki us dost kī bāt kamāl mihrbānī se haī. Fajar hotehī logon ne zāhid ke darwāze par hujūm kiyā, aur wuh kámon ke inṡirám men mashghúl huā, shab kī pashemānī bhul gayā. Alqīssah, zāhid kī yih naubat pahunchī, ki dunyā kī mastī se rāh rāst chhoṡ, aur hawā aur hawas kī pairāwī karke ḡhud pasandī men auqāt kátne lagā. Ek dīn kisī begunāh ke qatl kā ḡukm kiyā, aur bād uske pashemán hokar taláfī ke darpai huā. Us begunāh ke ḡhwesh aur aṡrabā Bādshāh ke ḡuzur áṡkar zāhid ke ḡulm se dād ḡhwāh hue ; is muṡaddame kī tajwīz auron ko supard hue. Un diyānatdāron ne taḡqiq karke kahā, ki Zāhid ne ná ḡaq ḡhun kiyā hai, us ko bhī qatl kíjiye. Zāhid ne harchand maḡhlaṡī chāhī, aur logon ko rishwat dene kī, par mufīd na huī.

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#### NAQL 19.

##### *The Judge and his Monkey.*

Naql hai, ki Kashmír ke mulk men barā ek ḡákim thā. Wuh ek bandar ko bahut ázīz rakhtā thā, aur Bādshāhī nawázishon se use nawázā thā. Hameshah bandar mahabbat se ḡhidmat men ḡázir rahta ; aur rát ke waqt, ek ábdār kaṡār háth men lekar, ḡákim ke sirbāne kharā rahtā, fajar talak lazimah nigahbānī kā bajā látā ;

aur yih k̄hidmat apne shauq se kiyá kartá. Ittifáqan, ek dāná chor dur se Kashmír men áyá, ek rāt chorí ke wáste nikalkar maḥalle mahalle, galí galí, phirtá thá. Ek nádán chor, jo us shahr men thá, wuh bhí usí k̄hiyál men niklá thá, hamjinsí ke sabab donon mile. Musáfir chor ne puchhá, Ai yár, hamen kis maḥalle men jáná munásib hai, aur kis ke ghar men sendh dená bihtar? Bewaquf chor ne jawáb diyá, Ki yahán ke ráis ke ṭawíle men ek moṭá, tázah, tez rau gadhá hai, ki wuh usko bahut azíz rakhtá hai, aur zanjír se muḥkam bándh-kar, do ghulámon ke sipurd kiyá hai; ṣaláh yih hai, ki pahle wahán chalen aur us gadhe ko churáwen, tab shahr ke chauráhe men, jo ek shíshagar kí dukán hai, wahán sendh den, aur k̄hush rang, ṣáf shíshe nikál, us gadhe par ládkar ghar ko jáwen. Dáná chor is kí báton kí ṭarz se hairán huá, aur cháhtá thá ki uská aḥwál dariyaft kare. Ekáek, kotwál un ke sámhne á pahunchá. Dáná chor, aql kí madad se, ek díwár kí oṭ men chhipá; nádán pakrá gayá. Kotwál ne puchhá, Kahán játá hai, aur tu kaun hai? Jawáb diyá, Ki main chor hun, aur cháhtá hun ki shahr ke ráis ká gadhá churáun, aur shíshagar kí dukán toṛ, shíshe ládkar ghar ko le jáun. Kotwál ne han̄skar kahá, Chor us ko kahiye, ki ek gadhe ke liye, jo mazbuṭ bandhá rahtá hai, aur kitne nigahbán us par muqarrar hain, aur un shíshon ke wáste jo ṭake ko das das bikte hain, ap ko halákat ke girdáb men dālí. Aisá k̄haṭarnák kám, agar ráe ke k̄hazáne churáne ke liye kartá, to ek bát thí. Yih kahkar háth bándh pandit k̄háne men bhejá.

Dáná chor ko aḥmaq chor kí báton se naṣíḥat huí, aur kotwál kí báton se tajribah ḥásilkar apne dil men kahá, ki Yih chor mere ḥaq men nádán dost thá, aur kotwál dāná dushman. Us dost ne bewaqufí se mujhe halák kiyá thá, agar yih dāná dushman na hotá, to kám merá háth se já chuká thá, aur ján merí is k̄hiyál men tamám huí thí. Ab jis ṭarah kotwál ne kahá, ráe ke k̄hazáne kí ṭaraf rukh karná bihtar nazar átá hai. Tab áhistah áhistah ráe ke maḥal ke níche ákar sendh dene lagá. Ak̄hir shab talakrupaiyon kí árzu men, pattharon ko apne hathiyáron se taráshtá thá. Thoṛí sí rāt rah gaí thí, ki sirá sendh ká ráe kí k̄hwábgáh ke pás niklá; dekhá, ki wuh takht zarrín par sotá hai, aur dunyá ke asbáb besh qímat, aur jawáhir waghairah aur aur chízen us

ke ás pás paṛí haiṇ ; khatáyí parde har ṭaraf lage haiṇ ; káfúrí battiyán raushan haiṇ, nur saltanat har ṭaraf se chamaktá hai. Jab kḥub ghaur kí, to dekhá, ki ek bandar, kaṭár hath meṇ liye, Bádsháh ke sirháne khará hai, aur pásbání kí nazar se dahine báeṇ dektá hai. Chor ḥairán huá, ki kahán bandar aur kahán pásbání ! is becháre kí sakat kahán ! aur shamsher ábdár kahán ! Is soch meṇ thá, ki ekbárgí kitní chyuṇṭiyán chhat se Bádsháh ke síne par gireṇ. Bádsháh ne un ke rengne se aṇ kḥwáb meṇ chhátí par háth mára. Bandar ne jhukkar dekhá, ki chyuṇṭiyán ráe ke síne par phirtí haiṇ ; gḥuṣse hokar kahá, Mujh aise pásbán ke hote, adní chyuṇṭí ko kyá maqdur hai, jo be adabí kare aur páṇoṇ mere Kḥudáwand niámat kí chhátí par dhare ! Tab maré gḥuṣse ke, kaṭár nikálá, ki ráe kí chhátí par máre, aur chyuṇṭiyon ko halák kare. Chor pukára, Ai námard, be bák, apne háth ko thám ; kyá álam ko talaf karegá ? Yih kahkar lapká, aur bandar ká háth kaṭár samet mazbut pakar liyá.

Ráe is shor se chaunk paṛá, aur chhor se puchhá, Tu kaun hai ? Us ne jawáb diyá, ki Main terá dushman dáná huṇ. Chorí ko yahán áyá thá, agar ek dam terí ḥifáẓat meṇ der kartá, to yih bewaquf jánwar, jo terá dost i nádán hai, terí kḥwábgáh ko lahú se bhar detá. Ráe is aḥwál par muṭṭalaḥ ho sijdah shukr ká bajá láyá, aur bolá, Sach hai, jab Kḥudá kí ináyat kisí kí ḥifáẓat kare, chor pásbán ho jáwe, aur dushman mihrbán. Tab chor ko nawázá aur apná muqarrab kiyá, bandar ke gale meṇ zanjír dálwákar iṣṭabil meṇ bhejá. Gḥaraz, chor, jis ne daulat kí umed par kamar bándhkar kḥazáne kí díwār torí thí, qabái dánish pahiná huá thá, táj daulat us ke sir par rakhá gayá ; aur bandar, jo áp ko pásbán aur maḥram i ráz samjhá thá, páiyah iṭtibár se girá, izzat ká kḥhilat us ke badan se utára gayá.

Is qisṣe ká kḥulásah yih hai, ki insán ko cháhiye ki dostí aqlmand se kare, aur nádán dost kí suḥbat se kosoṇ bháge.

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#### NAQL 20.

*The Merchant and his two Sons discoursing on Fate.*

Naql hai, ki ek saudágar thá, us ne sardí gármí zamáne kí dekhi thí, aur talkhí shiríní us kí chikhí thí. Us ke tín bethe the. Jawání ke mastí ke máre apne peshe ko chhoṛkar báp ke

mál par háth dálte, aur bekárí o ná hamwárí men auqát ganwáte. Padari mihrbán shafáqat ó mihrbání ke rú se un ko nasíhat karne lagá, ki Larke, agar is mál kí qadr, jis ke jamá karne men tumhen kuchh aẓiyab nahín pahunchí hai, nahín jante ho, to aql ke nazdik tum mázúr ho ; lekin jániyo, ki daulat punjí nekon kí, aur wasílah khushiyon ká ho saktí hai. Dunyádár tén chíz ke khwáhán hain; khush guẓrání, jáh kí taraqqí, Kḥudá kí razá : aur in darjon men nahín pahunchte hain magar chár chizon ke wasíle se ; nek peshah iẓhtiyár karná ; aur jo kuchh baham pahunché, us ko hifázat se rakhná, aur muwáfiq aql ke kharch karná ; aur hattal maqdúr bad chizon se parhez karná. Pas, sustí chhoṛo, aur kasb kí khwáhish karo ; aur itní muddat se hamáre jo atwár dekhte ho un ko amal men láo.

Baré beté ne kahá, Bába ján, ap to mujhe kasb ke liye farmáte hain, par yih tawakkul ke khiláf hai. Main yaqín jántá hun ki jo rozí mere liye muqarrar ho chukí hai, harchand us kí talásh men koshish na karun, tab bhí mujhe pahunchegí ; aur jo merí rozí nahín, us kí talásh men kitnehí saí karen kuchh fáidah na karegí. Pas, jo chíz qismat men hai, turt milegí, aur jo nahín, so hargiz muyassar na hogí. Pas, jo chíz milne kí nahín, uske wáste befáidah miḥnat na kiyá cháhiye, aur behúdah ranj uske wáste kyun ? Main ne kisí buzurg se suná hai, ki jo merí rozí thí, us se main harchand bhágá, par mujh se liptí ; aur jo chíz merí nasíb kí na thí, jis qadr ki us kí koshish kí, wuh mujh se pare bhágí ; pas, khwáh saí karun, yá na karun, azal se jo merí qismat ká likhá hai na miṭegá.

Báp ne farmáyá jo kuchh tum ne bayán kiyá, so thík hai, par yih álim asbáb hai, is ke akṣar károbár us par mauquf hain. Cháhiye ki asbáb ke wáste koshish kare, aur tawakkul par iṭtimád na rakhe. Manfát kasb kí, goshaḥ nashíní ke nafá se, kahín ziyádah hai ! kyunki ahli kasb se aur ko bhí fáidah pahunchtá hai, aur ghoshah náshíní se usí ko. Jo shakṣ cháhe ki dusre ko nafá pahuncháwe, haif hai ki wuh káhilí kare.

Dusre larke ne kahá, Bába, jo taríqah kasb ká iẓhtiyár karun, aur Kḥudá apní ináyat ke khazáne se mál o matá mujhe baḥshe, to kharch aur hifázat kis taur par karun ? Bayán kijiye, ki apní guẓrán ká dastur alāmal karun.

Báp ne kahá, Mál jamá karná sahal hai, par hifázat us kí, aur us se fáidah uṭháná mushkil. Jab mál kisí ke háth lage, do kám kare, ek yih, ki us kí khabardárá is tarah se kare ki záyá hone se bache, choron, batpáron, ganṭh kaṭṭon ke háth us par na pahunchen, ki rupaye ke dost bahut hain, aur dushman bhí beshumár; ásmán na gharíb ko satátá hai, balki daulatmandon ke qáfile ko luṭáta hai. Dusrá yih, ki aṣl i mál men háth na ḍále, aur us ke fáide se bahrahmand howe; agar punjí men háth lagáwe, aur us ke nafá par qináat na kare, to thore din men aṣl barbád howe. Jis ḍaryá men pání kí ámad kahín se na howe, jald kḥushk ho jáe, aur agar pahár men se kuchh líjiye, aur iwaz uske na rakhe, to ákhir wuh kḥalí ho jáe. Jis ke yahán ámad na ho, aur hameshah kḥarch kare, yá ámad se kḥarch ziyádah ho, nidán tukargadá hoḱar mar jáe.

Jab báp ne is bát se farághat kí, chhoṭá uṭhá, aur pahle us ne báp ko duṣ dí, tab kahá, Kí jab kisí ne aṣl mál ko kḥub hifázat se rakhá, aur use kamál manfát huí, to us munáfí ko kyunḱar kḥarch kare. Báp ne kahá, Do qáidon kí riáyat zurúr hai; ek yih hai, ki isráf se parhez kare, aur taríqah iatidál par, jo sab chizon se bihtar hai, qáim rahe; ki álí himmat logon ke nazdík buḱhal isráf se bihtar hai, aur baḱshish, agarchih sab jagáh pasandídah hai, jo bajá ho wuhí kḥub hai, na bejá. Dusrá yih, kí baḱhílí aur kam himmatí se ihtiráz kare, kyunḱí baḱhíl ká mál ákhir ko luṭ játa hai, jaise kisí bare hauz men, ki kai nahron se pání áwe, aur jaisí ámad waisá nikás na ho, to, náchár, har taraf se ráh ḍhunḍhtá huá, kar ek kináre se chuwe aur chhed us kí díwár men parjáen; nidán, wuh hauz ekbárgí ḍhá jáwe. Alqiṣṣah, laṛkon ne jab báp kí naṣíhaten sunín káhilí chhoṛ, har ek ne ek peshah iḱhtiyár kiyá, behudagí o ghaflat tark kí, baṛí saudágarí ke iráde kahín durdaráz safar ko chalá.

CHAPTER V.

CONTROVERSY BETWEEN MEN AND ANIMALS,  
RESPECTING THEIR NATURAL RIGHTS.

PAHLÍ FAŞL.

*The original state of Men and Animals, and the beginning of the Controversy between them before the King of the Genii, in an Island where the Men had been shipwrecked.*

Likhne wále ne aḥwál ibtidáe zuhúr baní ádam ká yuṇ likhá hái, ki jabtak ye thoṛe the, hameshah haiwánon ke ḍar se bhágkar gháron men chhipte, aur darindon ke kḥauf o kḥatar se tilon aur paháron men panáh lete; itná bhí, iṭmínán na thá, ki do chár ádmí milkar khetí karen, aur kháwen; is ká kyá zikr ki kaprá pahinen, aur badan ko chhipáwen? Gḥaraz, phal, ság, pát jangal ká, jo kuchh páte kháte, aur darakhton ke patton se tan ko chhipáte; járon men garm jagah men rahte, aur garmiyon men, sar zamín sard ká rahná iḡhtiyár karte. Jab us ḥálat men thoṛí muddat guzrí, aur aulád kí kaṣrat huí, tab to andeshah dām o dad ká, ki har ek ke jí men samáyá thá, bilkul nikal gayá. Phir to bahut se qile, shahr, qare, nagar basákar, chain se rahne lage; ziráat ká sámán muhaiyá kar, apne apne kár o bár men mashghul hue, aur haiwánon ko dām men giraftár karke sawárí aur bárbardárí, ziráat, aur kisht-kárí ká kám lene lage. Háthí, ghoṛe, unṭ, gadhe, aur bahut se jánwar, ki hameshah jangal biyábán men shutur i be-muhár phirte the, jahán jí cháhtá, achchhá hará sabzāh dekkar charte, koí puchhne-wálá na thá: so un ke kandhe, rát din kí miḡnat se, chhil gae; píthon men ghár paṛ gae. Harchand bahut sá chíḡhte chingháṛte, par ye ḥazrat i insán, kab kán dharte? akṣar waḡshí kḥauf giraftáří se durdast jangalon men bháge. Táir bhí, apná baserá chhoṛ, bál bachchon ko sáth le, in ke mulk se urānchhu ho gae. Har ek bashar ko yih kḥiyál thá, ki sab haiwánát hamáre ghulám hain, kis kis makar o ḥíle se phande, aur jál baná baná un ke darpai hue. Is dárogír men ek muddat guzrí.

Hakím Jinní, ki laqab us ká, Sháh mardán thá, qaum Jannát ká Bádsháh huá; aisá ádil thá, ki jis ke áhad men sher aur bakrí ek ghát men pání píte the; kyá dakhál ki koí thag, choṭṭá, daghábáz, uchakká uske qalmrau men rahne na páwe? Jazírah Bilásághún nám, ki qaríb khaṭ i istiwa ke wáqá hai, us Shahansháh ádil kí takht gáh thá. Ittifáqan, ek jaház ádmiyon ká, bád muḥáláf ke sabab tabáhi men ákar, us jazíre ke kináre já lagá. Jitne saudágar aur ahli álam, ki jaház men the, utarkar us sar zamín kí sair karne lage. Dekhá, to ájab pahár hai, ki rang barang ke phúl aur phal, har ek darkht men lage, nahren har taraf járí, haiwánát, hará hará sabzah charchug kar, bahut mote táze, ápas men kalolen kar rahe hain. Azbaski áb o hawá wahán kí bahut khub, aur zamín niháyat shádáb thí, kisí ká dil na cháhá ki ab yahán se phir jáe. Akhir, makánát tarah tarah ke, baná baná, us jazíre men rahne lage, aur haiwánát ko dám men giráftár karke, badastúr, apne károbár men mashghul hue. Wahshiyon ne jab yahán bhí subhítá na dekhá, ráh sahrá kí lí. Ádmiyon ko to yihí gumán thá, ki ye sab hamáre ghulám hain, is liye anwá o aqsám ke phande banákar, batáur sábiq, qaid karne kí fikr men hue. Jab haiwánon ko yih zám fásid unká málúm huá, apne raíson ko jamá karke dárul ádálát men házir hue, aur beorá sab hakím ke sámhne sára májrá gulm ká, ki unke háthon se utháyá thá, mufasssal bayán kiyá.

Jis waqt Bádsháh ne tamám áhwál haiwánon ká suná, wahín farmáyá, ki Hán, jald qásidon ko bhejen ádmiyon ko huzúr men házir karen. Chunánchih, un men se sattar ádmí, jude jude shahron ke rahnewále, ki niháyat fasíh o balígh the, bamujarrad talb Bádsháh ke, házir hue. Ek makán achchhá sá un ke rahne ke liye tajwíz huá. Bád do tín dín ke, jab mándagí safar kí rafá huí, apne sámhne bulwáyá. Jab unhon ne Bádsháh ko takht par dekhá, duáin de, adab o kúrnish bajálá, apne apne qaríne se khare hue. Yih Bádsháh to nináyat ádil o munsif, jawánmardí aur saḥháwat men, iqrán aur amsál se sabqat le gayá thá; zamáne ke gharíb o ghurbá yahán ánkar parwarish páte the; tamám qalm rau men kisí zerdast ájiz par, koí zabardast zálim gulm na kar saktá; jo chízen, ki shara men harám hain, uske áhad men bilkul uth gaí thín; hámeshah, siwáe razámandí



aur khushnudí Khudá ke, koí amar malhúz khátir na thá. Is ne niháyat akhláq se un se puchhá, ki Tum hamáre mulk men kyun áe? Hamáre tumháre to kabhí khat o kitábat bhí na thí; kyá aisá sabab huá, ki tum yahán tak pahunche? Ek shakhs un men se, ki jahándídah aur fasíh thá, taslímát bajá lákar kahne lagá, ki Ham ádal o insáf Bádsháh ká sunkar buzúr men házir hue hain, aur áj tak is ástánahi daulat se koí dádkhwáh mahrum nahín phirá hai; ummed yih hai, ki Bádsháh hamáre dád ko pahunche. Farmáyá, ki gharaz tumhári kyá hai? Arz kiyá, ki Ai Bádsháh ádil, ye haiwánát hamáre ghulám hain, in men se báze mutanaffir, aur báze, agarchih jabran tábi hain, lekin hamári milkíyat ke munkir. Bádsháh ne puchhá, ki Is dáwí par koí dalíl bhí hai? kyunki dáwí bedalíl dár ul ádálát men, suná nahín játá. Us ne kahá, Ai Bádsháh, is dáwí par bahutsí daláíl aqlí o naqlí hain.

### DUSRÍ FASL.

2.—*Man claims Authority over the Animals from the superiority of his form, wisdom, &c. ; to which they reply.*

Jis waqt Bádsháh ne yih bát suní, is qaziye ke infisál ke liye badil masruf ho, irshád kiyá, ki qází, o muftí, aur tamám áyán o arkán jinnon ke házir hon; wanhín, bamujib hukm ke, sab ke sab bárgáh Sultání men házir hue. Tab insán se farmáyá, ki Apní bát bayán karo. Tab ek shakhs in men se taslímát bajálákar yun arz karne lagá, ki Ai jahánpanáh, sab hamáre ghulám, aur ham unke málík hain; ham ko sazáwár hai ki hukúmat kháwindánah un par karen, aur jo kám cháhen, un se len; in men se, jisne hamári itaát qabúl kí, maqbul Khudá ká huá; aur jo hamáre hukm se phirá, goyá, Khudá se phirá.

Bádsháh ne farmáyá ki Dáwí be-dalíl mahkamah i qazá men masmuá nahín hotá, koí sanad aur dálíl bhí bayán karo. Us ne kahá Bahut daláíl aqlí o naqlí se hamará dáwí sábit hai. Farmáyá, ki We kaunsí dalílen hain? Tab wuh kahne lagá, ki Allátálá ne hamári suraton ko kis pákízagí se banáyá, har ek azv munásib, jaisá cháhiye, áta kiyá; badan sudaul, qad sídhá, aql aur dánish, jis ke sabab nek o bad men imtiyáz karen, balki tamám ásmán

ká aḥwál jāneṅ aur batāweṅ :—ye ḵhubiyāṅ hamāre siwá kis meṅ hain? Is se yih málúm huá, ki ham málík aur ye ḡhulám hain.

Bádsháh ne ḡhaiwānoṅ se puchhá, ki Ab tum kyá kahte ho? Unhoṅ ne iltimás kiyá, ki un dalíloṅ se dáwí sábit nahín hotá. Farmáyá, ki Tum nahín jānte, ki durustí nishast o barkhást kí ḵhaslat Bádsháhoṅ kí hai, aur bad suratí o ḵhamídagí álámat ḡhulamōṅ kí? Un meṅ se ek ne jawáb diyá, ki Allátálá Bádsháh ko taufiq nek baḵshe, aur áfát zamáne se maḥfúz rakhe; arz yih hai, ki ḵhálíq ne ádmíyoṅ ko is surat aur díldaul par, iswáste, nahín banáyá hai, ki hamāre málík kahláwen; aur na ham ko is shakl aur chál dhál par paidá kiyá, ki un ke ḡhulám howeṅ. Wuh ḡhakím hai, us ká koí fel se ḡhikmat ḵhálí nahín, jiske wáste jo surat munásib jāní, aṭá kí.

### TI'SRI' FASL.

3.—*Man defends his right to rule, from the power he has of selling animals, &c.; to which they reply.*

Bádsháh ne insánoṅ kí taraf mutawajjih hokar farmáyá, ki Tum ne jawáb us ká suná, ab, tum ko jo kuchh kahná báqí ho, bayán karo. Unhoṅ ne kahá, Abhí bahut se dalíleṅ báqí hain, ki un se dáwí hamará sábit hotá hai; báze un meṅ se aise hain, ki mol lená, bechná, khiláná, libás pahináná, sardí garmí se maḥfúz rakhná, quṣuroṅ se un ke chashm poshí karná, darindōṅ kí mazarrat se bacháná, jab ki bímár hoṅ shafqat se dáwá karná,—ye salúk hamāre in ke sáth banazar shafqat aur maraḡmat ke hain: tamám málíkoṅ ká yihí dastur hai, ki ḡhulamōṅ par har ḡhál meṅ, nazar i shafqat o maraḡmat kí rakhte hain.

Bádsháh ne yih sunkar ḡhaiwán se farmáyá, ki Tu us ká jawáb de. Us ne kahá, Yih ádmí jo kahtá hai, ki ḡhaiwānoṅ ko ham mol lete aur bechte hain, yih ṭaur ádmíyoṅ meṅ bhí járí hai; chunán-chih, Fáris ke rahnewále, jab Rúm par fatih páte hain, Rúmíyoṅ ko bech dálte hain; aur Rúmí jis ḡharí Fáris par ḡhálíb hote hain, Fársíyoṅ se yihí saluk karte hain. Hind ke rahnewále sindhiyoṅ se, aur Sindh wále Hindíyoṅ se; Arab Turkoṅ se, aur Turk Araboṅ se yihí muāmalah waquā meṅ láte hain. ḡharaz, ki ek dusre par jab ḡhálíb hotá, aur fatih pátá hai, ḡhaním kí qaum ko apná ḡhulám

jānkar bechdāltā hai; kyā jāne, ki ḥaqīqat meṇ kaun ghulām hai, aur kaun mālīk? ye daur aur naubateṇ haiṇ. Bād us ke, har ek ḥaiwān ne Bādshāh ke rubaru shikoh un ke zulm kā judā judā bayān kiyā. Ab shām huī, darbār barkhāst ruḥṣat ho, apne apne makānoṇ meṇ jāo, subḥ ko phir ḥāzīr honā.

[After this, all parties retire, and consult among themselves. The judge, the king of the genii, and his counsellors. The men among each other: they appoint persons to plead their cause. The animals among themselves: they send messengers to the principal tribes, and each tribe sends a deputy to the court. The account of these proceedings occupies more than 100 pages. All things being arranged, the trial proceeds, as here described.]

#### CHAUTHA' FASL.

#### 4.—*The assembling of all parties, after their private consultations.*

Subḥ ke waqt, ki tamām ḥaiwānoṇ ke wakīl har ek mulk se ākar jamā hue, aur jinnoṇ kā Bādshāh qāziye ke infisāl ke wāste dīwān i-ām meṇ ākar baiṭhā, chobdāroṇ ne bamujab ḥukm ke, pukārkar kahā, ki Sab nālīsh karne wāle, aur dād ke chāhne wāle, jin par zulm huā hai, sāmḥne ākar ḥāzīr hoṇ; Bādshāh qāziye ke infisāl karne ko baiṭhā hai, aur qāzī o muftī ḥāzīr haiṇ. Is bāt ke suntehī, jitne ḥaiwān aur insān ki har ek ṭaraf se jamā hue the, ṣaf bāndhkar Bādshāh ke āge khare hue, aur adab o taslīmāt bajā lākar duāeṇ dene lage. Bādshāh ne har ṭaraf ḥhiyāl kiyā dekhā, to anwā o aqsām kī ḥhilqat nihāyat kaṣrat se ḥāzīr hai, ek sāṭ mutājjab hokar sākit rah gayā.

Bād us ke, ek ḥakīm jinnī kī ṭaraf mutawajjih hokar kahā, ki Tu is ājīb o gḥarīb ḥhilqat ko dekhtā hai? Us ne arz kiyā, Ai Bādshāh, main un ko dīdāḥ dīl se dekhtā, aur mushāhidah kartā huṇ. Bādshāh un ko dekhkar mutājjab hotā hai,—main us ṣānī ḥakīm kī ḥikmat, aur qudrat se mutājjab huṇ, ki jisne un ko paidā kiyā, aur anwā aqsām kī shakleṇ banāīṇ, hameshah parwarish kartā, aur rizq detā, har ek balā se maḥfūz rakhtā hai. Balki ye us ke ilm i ḥuzurī meṇ ḥāzīr haiṇ, iswāste ki jab Allātālā

ahl i baṣārat kí naẓar se nur ke parde meṇ poshídah huá, wahán wahm aur fikr ká bhí taṣaawur nahín pahunchtá; in ṣanāton ko us ne ṣáhir kiyá, ki har ek ṣáhib baṣírat musháhidah kare. Aur jo kuchh us ke pardah ghaib meṇ thá, us ko aṣṣagáh zuhúr meṇ láyá, ki ahl i naẓar us ko dekhkar us kí ṣanát, o behamtái, aur qudrat, o ektái ká iqrár karen, dalíl o ḥujjat ke muḥtáj na hon. Aur ye ṣuraten, ki ḥlim i ajisám meṇ naẓar áté hain, amṣál o ash-kál un ṣuraton kí hain, jo ḥlim i arwáh meṇ maujúd hain; we ṣuraten, ki us ḥlam meṇ hain, núrání o laṭíf hain, aur ye tárík kaṣíf hain; jis taraḥ taṣwíron ko har ek aṣv meṇ munásibat hotí hai, un ḥaiwánon ke sáth, ki jinkí we taṣwíren hain, usí taraḥ in ṣuraton ko bhí munásibat hai, un ṣuraton se, ki ḥlam arwáh meṇ maujúd hain; magar we ṣuraten taḥrík karne-wále hain, aur ye mutaḥrrik; aur, jo in se bhí kam rutbah hain, be ḥis o ḥarkat, aur bezabán hain, aur ye maḥsús hain; we ṣuraten, ki ḥlam i baqá meṇ hain, báqí rahtí hain, aur ye fáni o zál ko játí hain.

#### PA'NCHWI'N FASL.

##### 5.—*The Jackal, the Representative of the Lion, the king of Beasts, examined.*

Jis waqt tamám ḥaiwán o insán Bádsháh ke rúbarú ṣaf bándhkar khare hue, Bádsháh ne sab kí taraḥ mutawajjih hokar dekhá; gídaṛ sámhne naẓar áyá. Puchhá, Tu kaun hai? Usne arz kiyá, ki Main ḥaiwánon ká wakíl hun. Bádsháh ne kahá, tujh ko kisne bhejá hai? Us ne kahá, Mujh ko darindon ke Bádsháh sher abúl-ḥáriṣ ne bhejá hai. Farmáyá, Wuh kis mulk meṇ rahtá, aur rayat us kí kaun hai? Kahá, Jangal biyábán meṇ rahtá hai, aur tamám waḥúsh o baháim us kí rayat hain. Puchhá, Us ke madadgár kaun hain? Kahá, Chíte páṛhe, harin, khargosh, lomṛí, bheṛe, sab us ke yár o madadgár hain. Farmáyá, Us kí surat aur sírat bayán kar. Gídaṛ ne kahá, Wuh dildaul meṇ sab ḥaiwánon se bará, quwat meṇ ziyádah, haibat o jalál meṇ sab se bartar; sínah chauṛá, kamar patlé, sir bará, kaláiyán mazbut, dánt aur jangul sakht, áwáz bhárí, surat muhíb; koí insán o ḥaiwán khauf se sámhne nahín á saktá; har ek bát meṇ durust, kisi kám meṇ yár o madadgár ká muḥtáj nahín; sakḥí aisá ki shikár karke sab

ḥaiwánát ko taqṣím kar detá hai, aur áp muwáfiq iḥtiyáj ke khátá hai ; jabki dur se roshní dekhtá hai, nazdik jákar khaṛá hotá hai, us waqt ḡhussah us ká faro ho játá hai ; kisé aurat aur larke ko nahín chheṛtá ; rág se bahut ḡhwáhish o raghat rakhtá hai ; kisé se ḡartá nahín, magar chyuntí se, ki yih us par aur us ke aulád par ḡhálíb hai, jis taráḥ pashshah háthí aur bail par, aur makkhí ádmiyon par ḡhálíb hai.

CHHATWÍN FÁSL.

6.—*The Parrot, the deputy of the Chief of Birds, examined.*

Bád is ke Bádsháh ne sámhne dekhá toṭá ek darakht kí shákḥ par baithá huá, har ek kí báten suntá thá ; puchhá, Tu kaun hai ? Us ne kahá, Main shikárí jánwaron ká wakíl hun : mujh ko unke Bádsháh anqáne bhejá hai. Bádsháh ne kahá, Wuh kahán rahtá hai ? Us ne arz kiyá, ki Daryáe shor ke jazíron men, buland paháron par, rahtá hai ; wahán kisé bashar ká guṛar nahín hotá, aur koí jaház bhí wahán tak nahín já saktá. Farmáyá, Us jazíre ká aḥwál bayán kar. Us ne kahá, Zamín wahán kí bahut achchhí hai, áb o hawá mutadil, chashme ḡhushgawár, anwá o aqsám ke darakht mewedár, ḥaiwánát taráḥ taráḥ ke beshumár. Bádsháh ne kahá, Anqá kí shakl o súrat bayán kar. Kahá wuh díldaul men sab táíron se bará hai ; urne men qawí, panje aur minqár sakht ; bázu niháyat chauṛe chakle, jis waqt un ko hawá men ḡarkat detá hai, jaház ke se bádbán málúm hote hain ; dum lambí ; urne ke waqt, ḡarkat ke zor se, paháṛ hil játá hai ; háthí, gainḡe, waḡhairah bare bare jánwaron ko zamín se uṭhá le játá hai. Bádsháh ne kahá, Ḳhaṣlat us kí bayán kar. Kahá, Ḳhaṣlat us kí bahut achchhí hai.

A'dmiyon kí qaum men Namrud, Firáun, káfir, fásiq, mushrik, munáfiq, mulḡid, badāḡhad, zálím, rahzan, choṭṭe, aiyár, jaib kutre, uchakke, jhúṭhe, makkár, dagḡábáz, muḡhannaḡ, zání, muḡhlim, jáhil, aḡmaq, baḡhíl, un ke siwá aur bhí bahut se firqe, ki jin ke qaul o fēl qábil bayán ke nahín hote hain, aur ham un se bure hain. Magar beshtar ḡhasáili ḡamídah, aur aḡhláq i pasandídah men sharík ; iswáṣṭe ki hamáre guroh men bhí sardár o raís, aur yár o madadḡár hote hain, balki hamáre sardár siyásat o riyásat men insánon ke Bádsháhon se

bihtar hain, kyunki we faqat apní gharaz aur manfat ke liye, rayat o fauj kí parwarish karte hain; jab ki maqsad un ka hasil ho jata hai, us waqt fauj o riaya ke hal par kuchh khiyal nahin karte. Halanki yih tariqah raison ka nahin hai, riyasat o sardari ke waste lazim hai ki Badsah apni fauj o rayat par hameshah shafaqat o mihrbani rakhe; jis tarah Allatala apne bandon par hameshah rahmat karti hai, isi tarah har ek Badshah ko chahiye, ki apni riaya par nazar shafaqat ki rakhe; aur haiwanon ke sardar fauj o rayat ke hal par hameshah shafaqat o mihrbani rakhte hain. Is tarah chyunṭiyon aur tairon ke rais bhi, apni rayat ki durusti aur intizam mein masruf rahte hain, aur jo kuchh fauj o riaya se saluk o ihsan karte hain, us ka badla aur iwaaz nahin chahte; aur apni aulad se bhi parwarish ke iwaaz neki ki tawaqqu nahin rakhte, jis tarah admi aulad ki parwarish karke phir un se khidmat lete hain. Haiwan bachchon ko paida karke parwarish kar dete hain, phir un se kuchh gharaz nahin rakhte, faqat shafaqat o mihrbani se palte aur khilate hain. Khuda ki rah par shabit qadam hain; kyunki wuh bandon ko paida karke rizq pahunchata hai, aur un se shukr ki tawaqqu nahin rakhta. Insanon mein, agar ye fel i bad na hote, to Allatala un se kyun farmata, ki Shukr karo hamara, aur apne ma bap ka; hamari aulad par yih hukm nahin kiyi, kyunki ye kufar o nafarmani nahin karte. Toti jis waqt us kalam tak pahunchi, Jinnat ke hakimon ne bhi kaha, Yih sach kahti hai. Insanon ne sharmin-dah hokar sir jhuka liya, kisi ne kuchh jawab na diya.

#### SA'THWI'N FASL.

#### 7.—*The Frog, the Deputy of the king of Reptiles and Fishes, examined.*

Badshah ne ek taraf dekh kar mendak darya ke kinare, ek tile par khara hua, tasbihi o tahlil mein mashghul tha; puchha, Tu kaun hai? Us ne kaha, Main daryai janwaron ke Badshah ka wakil hun. Farmaya, Us ka nam o nishan bayan kar. Kaha, Nam us ka Tanin hai, daryae shor mein rahti hai, tamam daryai janwar kachhwe, machhli, mendak, nihang us ki rayat hain. Badshah ne kaha, Us ki shakl o surat bayan kar. Us ne kaha

dīldaul men sab daryái jánwaron se bará; surat ajíb, shakl muhíb, qad lambá; tamám daryá ke jánwar us se khauf karte hain; sir bará, ánkhen roshan, munh chaurá, dánt bahut, jitne daryái jánwar pátá hai, beshumár nigaltá hai. Jab ki bahut kháne se bad hazamí hotí hai, us waqt kamán kí tarah kham hokar, sir aur dúm ke zor par khará hotá, aur bích ke dhar ko pání se nikál kar hawá men buland kartá hai. Aftáb kí harárat se us ke pet ká khána hazam ho játá hai, aur beshtar us hálát men behosh bhí ho játá hai, us waqt bádál jo daryá se uthte hain, us ko lekar khushkí men dál dete hain; phir to marjátá aur darindon kí ghizá hotá hai; aur kabhí bádílon ke sáth buland hokar, Yájúj o Májúj kí had men já girtá hai, aur chand roz un ke kháne men átá hai. Gharaz, jitne daryái jánwar hain is se darté aur bhágte hain; yih kisi se nahín dartá; magar ek jánwar chhotá, pashsbe ke barábar hai, us se niháyat khauf kartá hai, is wáste ki wuh, jis waqt us ko káttá hai, zahar us ká tamám badan men is ke asar kar játá; ákhir yih mar játá hai, aur tamám daryái jánwar jama hokar ek muddat talak us ká gosht kháte hain; jis tarah aur chhoté jánwaron ko yih khátá hai, usí tarah we sab milkar us ko kháte hain: yihí hál shikárí jánwaron aur táíron ká hai. Bád us ke kahá, Main ne suná hai, ki sab ádmí gumán karte hain ki ham málík aur tamám haiwán hamáre ghulám hain! Main ne jo haiwánon ká aḥwál bayán kiyá, us se kyun nahín dariyáft karte, ki sab haiwánát musáwí hain, kuchh faraq nahín; kabhí, to kháte hain, aur kabhí ap dusron kí ghizá ho játe hain? Málúm nahín, ki haiwánon par kis chíz se fakhar karte hain. Hálánki, jo hál hamará hai, wuhí hál un ká hai; kyunki neki aur badí bád marne ke záhir hotí hai, matṭí men sab mil jáwenge, ákhir Kḥudá kí taraf rujú karenge. Bád us ke Bádsháh se kahá, ki Insán jo yih dáwí karte hain, ki ham málík aur sab haiwán ghulám hain, is makar o buhtán se un ke sakht tájjub hai! Nipaṭ jáhil hain, ki aisí bát khiláf qiyás kahte hain. Main hairán hun ki we kyunkar yih tajwíz karte hain, ki sab darand, charand, shikárí jánwar, azdihá, nihang, sámp, bichchhú, un ke ghulám hain! Yih nahín jánte, ki agar darand jangal se, aur shikárí jánwar paháron se, aur nihang daryá se nilkalkar un par hamlah karen, koí insán báqí na rahe; aur un ke mulk men

ákar sab ko tabáh kar dewen, ek ádmí jítá na bache ? Ghanímat nahín jánte, aur is ká shukr nahín karte hain, ki Kḥudá ne unke mulk se in sab haiwánon ko dur rakhá hai ; magar ye becháre haiwán, jo yahán giriftár hain, rát din un ko ázáb men rakhte hain ; isí sabab gharúr men ágae hain, ki baghair dalíl o ḥujjat ke aisá dáwí bemání karte hain.

#### ATHWI'N FASL.

#### 8. *The Bee, the King of Insects, examined.*

Us ke bád Bádsháh ne haiwánon kí taraf kḥiyál kiyá. Nágáh, ek mahín áwáz kán men pahunchí ; dekhá, to makkhiyon ká sardár Yásúb sámhne uṛtá, aur Kḥudá kí tasbīḥ o tahlíl men naghmah saráí kartá hai. Puchhá, Tu kaun hai ? Us ne kahá, Main ḥasharát ul áraz ká Bádsháh hun. Farmáyá, Tuáp kyun áyá ? jis tarah aur haiwánon ne apne qásid aur wakíl bheje, tu ne apní rayat aur fauj se kisí ko kyun na bhejá ? Us ne kahá, Main ne us ke ḥál par shafaqqat aur miḥrbání kí, tá kisí ko kuchh taklíf na pahunche. Bádsháh ne kahá, yih waṣf aur kisí haiwán men nahín hai, tujh men kyunkar huá ? Kahá, Mujh ko Allátála ne apní ináyat o marḥamat se yih waṣf áṭá kiyá. Us ke siwá aur bhí bahut sí buzurgiyán aur kḥubiyán baḥshá hain. Bádsháh ne kahá, Kuchh buzurgiyán apní bayán kar, ki ham bhí málum karen.

Us ne kahá, Allátála ne mujh ko, aur mere jad o ábá ko, bahut sí niámaten baḥshín ; kisí haiwán ko us men sharík nahín kiyá. Chunánchimulk o nabuwat ká martabah ham ko baḥshá, aur hamáre jad o ábá ko nasal darnasal us ká wargah pahuncháyá ; ye do niámaten aur kisí haiwán ko nahín dín. Us ke siwá Allátála ne ham ko ilm handasah, aur bahut sí ṣanátín síkháín, ki apne makánon ko niháyat kḥubí se banáte hain. Tamám jahán ke phal aur phul ham par ḥalál kie, ki be kḥalish kháte hain. Hamáre luáḥ se shahd paidá kiyá, ki jis se tamám insán ko shifá ḥásil hotí hai. Is martabe par hamáre áyát qurání nátiq hain, aur hamáरी sūrat o sírat Allátála kí ṣanát o qudrat par gháfilon ke wáṣṭe dalíl hai. Kyunki kḥilqat hamáरी niháyat latíf, aur surat bahut ájīb hai, iswáṣṭe ki Allátála ne hamáre jism men tín joṛ rakhe hain ; bich ke joṛ ko murabba kiyá, niche ke dhar ko lambá, sir ko mudauwar



banáyá; chár háth páon, mánínd azlá shakl musaddas kí, niháyat khubí se munásib miqdár ke banáe, jin ke sabab nishast o barkhást karte hain; aur ghar apne is khush aslubí se banáte hain, ki hawá un men hargiz nahín já saktí, ki jiske báis ham ko, yá hamáre bachchon ko taklíf pahunché. Háth páon kí quwat se darakht ke phal, patte, phul, jo kuchh páte hain, apne makánon men jamá kar rakhte hain. Shánon par chár bázu banáe, jin ke báis urte hain; aur hamáre đank men kuchh zahar bhí paidá kiyá hai, ki us ke sabab dushmanon kí shar se mahfúz rahte hain; aur gardan patlí banáí, ki dáin báin sir ko bakhubí pherte hain; aur us kí donon taraf do ankhen raushan atá kí hain, ki un kí roshní se har ek chíz ko dekhte hain; aur munh bhí banáyá hai, ki jis se kháne kí lazzat jánte hain; do honth bhí díe, jin ke sabab kháne kí chízen jamá karte hain; aur hamáre pet men quwat házimah aisí bakhshí hai, ki wuh rutúbát ko shahd kar detí hai, aur yihí shahd wáste hamáre aur aulád ke ghizá hai; jis taraḥ, chárpáon kí pistán men quwat dí hai, ki us ke sabab khun mustahíl hokar dudh ho játá hai. Gharaz, ki ye niámaten Allátálá ne ham ko atá kí hain, us ká shukr kahán tak karen! is wáste main ne rayat ke hál par shafqat o miḥrbání karke, apne upar taklíf rawá rakhí, un men se kisí ko ná bhejá.

Jis waqt Yásub apne kalám se fárigh huá, Bádsháh ne kahá, Afrín! sad áfrín! tu niháyat faṣiḥ o balígh hai! Sach hai, ki tere siwá ye niámaten Allátálá ne kisí haiwán ko nahín bakhshín. Bád us ke puchhá, Terí rayat aur sipáh kahán hai? Us ne kahá, Tile, pahár, darakht par, jahán subhítá páte rahte hain, aur báze ádmíyon ke mulk men jákar, un ke gharon men sakunat iḡhtiyár karte hain. Bádsháh ne puchhá, Un ke háth se kyun kar salámat rahte hain? Kahá, Beshtar un se chhipkar apne taín bacháte hain, magar kabhí jo we qábú páte hain taklíf dete hain, balkí akṣar chhatṭon ko toṭkar bachchon ko már dálte hain, aur shahd nikálkar ápas men khá lete hain. Bádsháh ne puchhá, Phir, tum us zulm par un ke kyun kar ṣabr karte ho? Us ne kahá, Ham yih zulm sab apne upar gawára karte hain, aur kabhí ájiz hokar un ke mulk se nikal játe hain; us waqt we ṣulah ke wáste, bahut híle pesh karte hain; taraḥ taraḥ kí

saughát, aṭar, o ḵhushbú, waghairah bhejte hain; tabal aur daf bajáte hain; gharaz, ki anwá o aqsám ke tuḥfe taháíf dekar ham ko rází karte hain. Hamáre mizáj men shar o fasád nahín hai, ham bhí un se sulah kar lete hain, unke yahán phir chale áte hain; tis par bhí ham se rází nahín hain, baghair dalíl o ḥujjat ke dáwá karte hain, ki Ham málik, ye ghulám hain.

### Nawín Faṣl.

#### 9. *The Men questioned, their replies, and the objections of the Animals to them.*

Bádsháh ne niháyat ḵhush hokar us kí ṭaríf kí, aur insánon kí jamáat kí ṭaraf mutawajjhih hokar farmáyá, ki Is ne jo kahá sab suná, tum ne? ab tumháre nazdík koí jawab báqí hai? Un men se ek shakhs Írábí ne kahá, ki Ham men bahut sí fazílaten aur nek ḵashaten hain, jin se dáwá hamára ṣábit hotá hai. Bádsháh ne kahá unhen bayán karo.

Us ne kahá, ki Zindagí hamáre bahut aish se guṣartí hai, anwá o aqsám kí niámaten, kháne píne kí, ham ko muyáassar hain, ḥaiwánon ko we nazar bhí nahín átin. Mewon ká maghz aur gudá hamáre kháne men áta hai, post aur gaṭhlí ye khate hain; us ke siwá tarah tarah ke kháne shermál, báqirḵhání, gáodídah, gáoza-bán, kalíchah, maṭanjan, zerbariyán, muzáfar, shírbaranj, kabáb, qurmá, burání, firní, dudh, dahí, ghí, qism qism kí mitháí, ḥalwá sohan, jalebí, ladḍu, pere, barfí, amrití, lauziyát waghairah, kháte hain. Tafrín ṭabaḥ ke wáste nách, rang, hapsí, chuhal, qisse, kahání muyassar hain; libás fáḵhirah aur zíwarát, ṭarah baṭarah ke pahínte hain; namad qalín, chándní, jájam, aur bahut se farsh furosh bichháte hain; ḥaiwánon ko ye sámán kahán muyassar hain? Hameshah jangal kí ghás kháte hain, aur rát din nang dharang ghulamón ke tarah miḥnat aur mushaqqat men rahte hain. Ye sab chízén dalíl hain is par, ki Ham málik aur ye ghulám hain.

Táiron ká wákíl hazár dástán sámhne sháḵh i darakht par baithá thá, us ne Bádsháh se kahá, ki Yih ádmí jo apne anwá o aqsám ke kháne píne par iftiḵhár kartá hai, yih nahín jántá, ki ḥaqíqat men in ke wáste yih sab ranj o aṣáb hai. Bádsháh ne kahá, Yih kyunkar hai? use bayán kar.

Kahá, Iswáste ki is árám ke liye, bahut miñnatén aur ranj utháte hain; zamín khodná, hal jotná, bail khaichná, pání bharná, ánáj boná, kátná, tolná, písna, tanúr men ág jalána, pakána; ghosht ke wáste qasáiyon se jhagaṛná; baniyon se hisáb-kitáb karná. Mál jamá karne ke liye miñnatén uthána, ilm o hunar síkhná, badan ko ranj dená, dur dur mulkon ko jáná, do paion ke wáste amíron ke sámhne háth bándhkar, khare honá. Gharaz, is jad o kad se mál o asbáb jamá karte hain, bád marne ke wuh ghairon ke hisse men átá hai; agar wajh ḥalál se paidá kiyá hai, to us ká hisáb o kitáb hai, nahín to aḏáb o aqáb; aur ham is ranj o aḏáb se maḥfúz rahte hain, kyunki ghizá hamárá faqat ghás pát hai. Jo chíz zamín se paidá hotí hai, be miñnat o mashaqqat us ko apne ṭasarruf men láte hain; anwá o aqsám ke phal aur mewe, ki Allátála ne apní qudrat se hamáre wáste paidá kie hain, kháte hain, aur hameshah us ká shukr karte hain. Fikr o talásh kháne píne kí, hamáre dil men kabhí nahín átí; jahán játe hain, faḏal iláhí se, sab kuchh muyassar ho játa hai, aur ye hameshah qút kí fikr men ghaltán bechán rahte hain. Aur tarah tarah ke kháne, jo ye kháte hain, waisehí ranj o aḏáb bhí utháte hain. Amráz muzmanah men mubtalá rahte hain; bukhár o dard sir, haizah, sarsám, fálij, laqwah, jaurí, khánsí, yirqán, tap i diq, phoṛá, phunsi, khujlí, dád, kḥanázír, pechish, ishál, átishak, sozák, fílpá, nakwásá; gharaz, aqsám kí bímáriyán un ko áriz hotí hain,—dawá dāru ke liye ṭabíbon ke yahán daure phirte hain, tis par beḥayái se kahte hain, ki Ham málík aur haiwán hamáre ghulám hain!

Insán ne jawáb diyá, Ki bímárá kí khúṣúsiyat kuchh hamáre wáste nahín hai, haiwán bhí beshtar amráz men mubtalá hote hain.

Us ne kahá, Haiwán jo bímár hote hain, sirf tumhárá amezish aur ikhtilát se; kutte, billí, kabútar, murgh waghairah haiwánát, ki tumháre yahán giriftár hain, apne ṭaur par kháne píne nahín páte hain, isí wáste bímár ho játe hain; aur jo haiwán ki jangal men mukhallá bittabá phirte hain, har ek marz se maḥfuz hain; kyunki kháne píne ke waqt un ke muqarrar hain, kamí beshí us men nahín átí; aur ye haiwánát jo tumháre yahán giriftár

hain, apne taur par auqāt basar nahin karne pāte ; khānā bewaqt khāte, yā māre bhukh ke andāz se ziyādah khā jāte hain, badan kī riyāzat nahin karte, isī sabab kabhī kabhī bimār ho jāte hain. Tumhāre laṛkon ke bīmār hone kā bhī, yihī sabab hai, ki ḥāmi-lah auraten, aur dāiyān hirs se ghair munāsib khāne, jin par tum apnā faḵhar karte ho, khā jāte hain, isī se aḵhlāt ghalīḡah paidā hote hain, dudh bigaṛ jātā hai ; us ke aṣar se laṛke bad surat paidā hote, aur hameshah amrāz meṅ mubtalā rahte hain ; inheṅ marṡon ke bāis marg i mufājāt, aur shiddat i niza, aur gham o ghuṣṣe meṅ giriftar rahte hain. Gharaz, ki tum apne amāl kī shāmat se in aṣābon meṅ giriftar ho, aur ham in se maḥfūz hain, khāne ke aqsām meṅ tumhāre yahān shahd nafistar aur bihtar hai, jis ko khāte aur dawā meṅ istiāmāl karte ho, so wuh makkhiyon kā luḡb hai, tumhārī sanat se nahin. Phir, kis chīz kā faḵhar karte ho ! bāqī phal aur dāne. Un ke khāne meṅ ham tum sharīk hain, aur qadīm se hamāre tumhāre jad o ābā sharīk hote chale āe hain. Jin dinon tumhāre jadd i ālā, ḥazrat Adam o Ḥawā, bāgh i bihisht meṅ rahte the, aur be miḥnat o mashaqqat wahān ke mewe khāte, kisī taraḥ kī fikr o miḥnat na thī, hamāre jad o ābā bhī wahān us nāz o niḡmat meṅ un ke sharīk the. Jab tumhāre buzurgwār apne dushman ke bahkāne se Kḥudā kī naṣīḡat bhul gae, aur ek dāne ke wāṣte hirs kī, wahān se nikāle gae, firishton ne nīche lākar, aisī jagah dāl diyā jahān phal patte bhī na the, mewon kā to kyā daḡhal ? Ek muddat talak is gham meṅ royā kie, āḡhir ko taubah kabul huī. Kḥudā ne gunāḡ māf kiyā, ek firishte ko bhejā, us ne yahān ākar zamīn khodnā, bonā, pīsnā, pakānā, libās banānā sikhlayā. Gharaz, rāt din us miḥnat o mashaqqat meṅ giriftar rahte the. Jab ki aulād bahut paidā huī, aur har ek jagah jangal o ābādī meṅ rahne lage, phir to zamīn ke rahne wālon par bidāt shurū kī ; ghar un ke chhīn liye, kitno ko pakarḡar qaid kar liyā ; bahutere bhāḡ gae, un ke qaid o giriftār karne ke wāṣte anwā o aqsām ke phande aur jāl banā banākar darpai hue. Āḡhir ko, naubat yahān tak pahunchī, ki ab tum khare ho faḡhar o murtabah apnā bayān karte ho ; munāḡzare aur mujādale ke wāṣte mustaid ho. Aur yih jo tum kahte ho, ki ham ḡhushī kī majlis karte hain, nāch, rang

men mashghúl rahte hain, aish o ishrat men auqát basar karte hain, libás fákhirah, aur zewar anwá o aqsám ke pahinte hain, aur un ke siwá aur bahutsí chizen jo ham ko muyassar nahin hain. Sach hai, lekin un men se har ek chíz ke iwaz tum ko azáb o aqáb bhí hotá hai, ki jis se ham mahfúz hain ! Kyunki tum shádí kí majlis ke iwaz mátam kháne men baithte ho ; khushí ke badle gham utháte ho. Rág, rang, aur hansí ke badle, rote aur ranj khenchte ho. Nafís makánon kí jagah, tárik qabr men sote ho. Zewar ke iwaz gale men tauq, háthon men háthkarí, páon men zanjír pahinte ho. Tárif ke badle hajó men giriftár hote ho. Gharaz, har ek khushí ke iwaz gham bhí utháte ho, aur ham in musíbaton se mahfuz hain ; kyunki, ye miñnaten aur ranj ghulámon, bad bakhton ke wáste cháhe. Aur ham ko tumháre sháhton aur makánon ke badle, yih maidán wasíá muyassar hai, zamín se ásmán tak, jahán jí cháhtá hai urte hain ; hará hará sabzah daryá ke kináre be taklíf charte chugte hain ; be miñnat o mashaqqat rizq halál kháte, aur pání latíf píte hain, koí mana karne wálá nahin ; rassí, dol, mashak, kuze ke muhtáj nahin ; ye sab chizen tumháre wáste cháhe, ki apne kándhon par uthákar já baja liye, phirte, aur bechte ho ; hameshah miñnat o musíbat men giriftár rahte ho. Ye sab nishániyán ghulámon kí hain, yih kahán se sábit hotá hai, ki tum málík aur ham ghulám hain ?

Bádsháh ne insánon ke wakíl se puchhá, ki Ab tere nazdík koí jawáb aur báqí hai ? Usne kahá, Ham men khubiyán aur buzurgiyán bahut hain, ki hamáre dáwá par dalálat karte hain. Bádsháh ne kahá, Unhen bayán kar.

In men se ek shakhs Ibrání ne kahá, ki Allátálá ne ham ko anwá o aqsám kí buzurgiyán bakhsín, dín o nabuwat, aur kalám i munazzil, ye sab niámaten atá kín. Halál o harám, aur nek o bad se ágáh karke, wáste dukhúl jannat ke, ham ko khás kiyá. Ghusal, tahárat, namáz, rozah, sadqah, zakwát, masjidon men namáz adá karná, minbaron par khutbah parhná, aur bahut ibádaten ham ko tálím kín. Ye sab buzurgiyán is par dalálat karté hain, ki Ham málík hain aur ye ghulám.

Táíron ke wakíl ne kahá, Agar taammul o fikr karo, to málúm ho, ki ye chizen tumháre wáste ranj o azáb hain. Bádsháh ne kahá, Yih ranj kis tarah, hai ?

Us ne kahá, Ye sab ibádaten Allátálá ne is wáste muqarrar kí hain, ki gunáh un ke afú ho jáwen, aur gumráh na hone páwen. Agar ye qawáid i sharaí par amal na karen, Khudá ke nazdík rú siyáh howen; isí khauf se ibádat men mashghul rahte hain; aur ham gunáhon se pák hain; ham ko kuchh ihtiyáj ibádat kí nahín jis se ye apná fakhar karte hain. Aur Allátálá ne paighambaron ko un logon ke wáste bhejá hai, jo ki káfir o mushrik, aur gunahgár hain us kí ibádat nahín karte. Rát din fisq o fujúr men mashghul rahte hain, aur ham is shirk o mási se barí hain, Khudá ko wáhid o lásharík jánte hain, aur uski ibádat men masrúf rahte hain. Aur ambiyá o rasúl mişl tabíb o najjúmí ke hain. Tabíbon se wuhí log ihtiyáj rakhte hain, jo ki maríz o alíl hote hain. Aur najjúmiyon se manhús o bad tálí iltijá karte hain. Aur ghusal o tahárat tumháre wáste is liye farz huá hai, ki hameshah nápak rahte ho, rát din ziná aur ighlám men auqát basar karte ho, aur beshtar gandah badan hote ho, is wáste tum ko tahárat ká hukm hai; aur ham in chizon se kinárah karte hain; tamám sál men ek bár qurbat karte hain, so bhí shahút o lazzat ke wáste nahín, sirf baqá i nasal ke liye is amar ke murtikab hote hain. Namáz o rozah is wáste farz hai, ki us ke sabab tumháre gunáh afú ho jáwen; ham gunáh karte nahín, ham par kyun farz howe. Sadqah zakwát is liye wájib hai, ki tum bahut mál halál o harám se jamá kar rakhte ho, ahli huqúq ko nahín dete; agar gharíb o miskín par kharch karo, to káheko zakwát farz howe? Aur ham apne abnáe jins par shafqat o mihrbání karte hain; bukhal se kabhí kuchh jamá nahín karte. Aur yih jo kahte ho, ki Allátálá ne hamáre wáste halál o harám, aur hudúd qisás kí áyaten názal kí hain, so yih tumháre tálím ke wáste hai; kyunki qalb tumháre tárík hote hain, jihálat o nádání se fáide aur nuqsán ko nahín samajhte ho, isí wáste muallim aur ustád ke muhtáj rahte ho; aur ham ko, bilá wástah paighambaron ke, har ek chíz se Allátálá khabar kartá hai.

Táiron ká wakíl jis gharí yih kah chuká, Bádsháh ne insánon kí taraf dekhkar kahá, Ab aur jo kuchh tum ko kahná báqí ho bayán karo.

Insánon kí jamáat se Iráqí ne jawáb diyá, ki Abhí bahut fazílaten aur buzurgiyán ham men báqí hain, jin se sábit hotá

hai ki ham málík, aur haiwán hamáre ghulám haiñ. Chunánchih zeb o áráish ke wáste anwá o aqsám ke libás, doshálah, kimkháb, harír, debá, samúr, mashrú, gulbadan, malmál, mahmúdí, sahan, atlas, jámdání, doriyá, chárkhánah, tarah tarah ke farsh, qálín, namad, jájam, chándní, us ke siwá aur bahut niámaten ham ko muyassar haiñ: is se málum hotá hai, ki Ham málík aur ye ghulám haiñ; kyunki haiwánon ko yih sáman kahán muyassar hai? Uryán, maház jangal men ghulámon kí tarah, paré phirte haiñ. Yih sab Kḥudá kí bakhshishen aur niámaten hamáre milkiyat par dalíl haiñ; ham ko láiq hai, ki un par ḥukúmat kháwindánah karen; jis tarah cháhen un ko rakhen, yih sab hamáre ghulám haiñ.

Bádsháh ne haiwánon se kahá, Ab, tum is ká kyá jawáb dete ho? Darindon ke wakíl Kalelah ne us ádmí se káha, Ki tum us libás fákhirah aur muláim par, jo itná fakhar karte ho, yih kaho, ki ye tarah tarah ke libás ágle zamáne men kahán the? magar haiwánon se zulm o bidát karke chhín liye.

Ádmí ne kahá, Yih bát tu kis waqt kí kahtá hai?

Kalelah ne kahá, Tumháre yahán sab libáson men náarak o muláim, debá o harír, aur ábresham hotá hai, so wuh kíre ke luábh se hai. Aur kaprá ádam kí aulád men nahín hai, balki ḥashrát ul árḥ kí qism se hai, ki apní panáh ke wáste darakhthon par luábh se tantá hai, ki járe garmí kí ufat se mahfúz rahe; tum ne bajaur aur zulm us se chhín liyá, isí wáste Allá ne tum ko is aḥzáb men giriftár kiyá hai, ki use lekar miḥnat se tante binte ho, phir darzí se siláte, aur dhobí se dhuláte ho. Gharaz, aise aise ranj o miḥnat utháte ho, ki is ko iḥtiyát se rakhte, aur bechte ho, ki hameshah isí fikr men ghaltán pechán rahte ho; isí tarah aur libás, ki beshtar haiwánát kí khál bál se binte haiñ. Kḥusús libás fákhirah tumháre akṣar haiwán kí pasham hote haiñ, zulm o táddí se un se chhínkar apní taraf nisbat karte ho; is par itná fakhar karná bejá hai. Agar ham is se fakhar karen to zeb detá hai, kyunki Allátálá ne hamáre badan par paidá kiyá hai, ki ham apne satar o libás karen; us ne shafqat o mihrbání se yih libás ham ko atá kiyá hai, ki sardí garmí se mahfúz rahen; jiswaqt ham paidá hote haiñ, usí waqt se Allátálá hamáre badan par yih libás bhí paidá kartá hai; us kí mihrbání se, bemiḥnat o mashaqqat, yih sab ham ko muyassar hai, aur



tum hameshah dam i marg tak, isi fikr men mubtalá rahte ho ; tumháre jidd i ílá ne K̄hudá kí ná farmání kí thí, usíke badle tum ko yih azáb hotá hai.

Bádsháh ne Kalelah se kahá, ki Adam kí ibtidáe k̄hilqat ká aḥwál ham se bayán kar.

Us ne kahá jis waqt Allátálá ne Adam o Ḥawá ko paidá kiyá, ḡhiḡá aur poshish, miḡl ḡaiwánát ke, un ke wáste muḡaiyá kí ; chunánchih purab kí ṡaraf, Yáqut ke pahár par, k̄haṡ istiwa ke níche, ye donon rahte the ; jis waqt un ko paidá kiyá sirf nange the, sir ke bálon se tamám badan un ká chhipá rahtá, aur unhín bálon ke sabab sardí garmí se maḡfúz rahte the ; us bágh men chalte phirte, aur tamám darakhton ke mewe kháte the, kisi nau kí miḡnat o mashaqqat na uṡháte, jis ṡarah ab ye log is men giriftar hain. Ḥukm iláhi yih thá, ki Tamám darakht ke mewe kháwen, magar is darakht ke nazdík na jáwen. Shaitán ke bahkáne se K̄hudá kí nasíḡat bhulá dí ; usí waqt sab martabah játá rahá, sir ke bál gir gae, nange ho gae, firishton ne, bamaujab ḡukm iláhi ke, wahán se nikál báhir kar diyá.

Jis waqt darindon ke wakíl ne yih aḡwál bayán kiyá, ádmí ne kahá, Ai darindo, tum ko lázim o munásib nahín hai, ki hamáre sámhne guftagu karo ; bihtar yih hai, ki chupke ho raho. Kalelah ne kahá, Is ká kyá sabab ? Kahá, Is wáste, ki ḡaiwánon men tum se ziyádah sharír o badṡát koí nahín hai ; aur kisi ḡaiwán men tumhári sí qasáwat i qalbí nahín ; aur murdár-kháne men bhí itná ḡarís koí nahín hai, ḡaiwánon ke ṡarar ke siwá tum men koí fáidah nahín, hamesháh un ke qatl o ḡhárat men rahte ho. Us ne kahá, Yih kyunkar hai, use bayán kar ? Kahá, Is wáste, ki jitne darind hain, ḡaiwánát ko shikár karke khájáte hain, ustak̄hwán toṡte aur lahu píte hain, hargiz un ke ḡál par raḡm nahín karte.

Darindon ke wakíl ne kahá, ki Ham jo yih ḡarkat ḡaiwánon se karte hain, faqat tumhári tálim se : o illá ham us se kuchh wáqif bhí na the, is wáste ki qabl ádam ke, darind kisi ḡaiwán ko shikár na karte the. Jo ḡaiwán ki jangal bayábán men marjátá thá, us ká gosht kháte ; zindah ḡaiwán ko taklíf na dete. ḡharaz, jab talak idhar udhar se girá pará gosht páte kisi jándár ko na chheṡte, magar waqt iḡtiyáj o izṡirár ke majbúr the. Jab kí tum paidá hue, aur



bakrī, bher, gāe, bail, unṭ, gādhe pakarkar qaid karne lage, kisī haiwān ko jangal men bāqī na rakhā, phir ghost unkā jangal men kahān se miltā? Lāchār hokar zindah haiwān ko shikār karne lage, aur hamāre wāste yih ḥalāl hai, jis tarāḥ tum ko iztirār kī ḥālat men murdār khānā rawā hai. Aur yih, jo tum kahte ho, ki Darindon ke dilon men qasāwat aur beraḥmī hai, ham kisī haiwān ko apnā shākī nahīn pāte, jaisā kuchh tum se shikoh karte hain. Aur yih, jo kahte ho, ki Darind haiwānon kā peṭ chāk karke lahu pīte aur gosht khāte hain, tum bhī yihī karte ho. Chhuriyon se kāṭnā, ṛabḥ karke, khāl khainchnā, peṭ chāk karke ustakhwān toṛnā, bhunkar khānā, ye ḥarkateṅ tum se waqū men ātī hain; ham aisā nahīn karte hain. Agar ḡhaur o taammul karo, to mālum ho ki darindon kā zulm tumḥāre barābar nahīn hai, aur tum āpas men apne bhāī bandon se yih ḥarkat karte ho, ki darind us se wāqif bhī nahīn hain, Aur yih, jo kahte ho, ki Tum se kisī ko nafa nahīn pahunchtā hai! so yih zāhir hai, ki hamārī khāl bāl se tum sab ko nafa pahunchtā hai; aur jitne shikārī jānwar tumḥāre yahān giriftār hain, shirkār karke tum ko khilāte hain: magar yih kaho, ki tum se haiwanāt ko kyā faidah pahunchtā hai? Nuqsān zāhir hai, ki haiwānon ko ṛabḥ karke, un ke gosht ko khāte ho. Aur ham se tum ko itnā buḡhal hai, ki apne murdon ko bhī maṭṭī men ḡar dete ho, ki ham khāne na pāwen; ham ko na tumḥāre zindon se fāidah hotā hai, na murdon se. Aur yih, jo kahte ho, ki Darind haiwānon ko qatal o ḡhārat karte hain, so yih tum ko dekhkar darindon ne ikhtiyār kiyā hai; ki Hābīl Qābīl ke waqt se, is waqt talak dekhte chale āte hain, ki tum hameshah jang o jadal men mashghul rahte ho; chunānchih Rustam, Isfandiyār, Jamshed, Zuḡḡāk, Faredon, Afrāsiyāb, Manúchar, Dārā, Iskandar waḡhairah hameshah qitāl o jidāl men rahe, aur isī men khap gae. Ab bhī, fitnah o fasād men tum mashghúl ho, tis par beḡayāī se fakhar karte ho, aur darindon ko badnām karte ho. Makar o bahtān se chāhte ho, ki apnī mālikiyat sābit karo: jis tarāḥ tum hameshah jang o jadal men rahte ho, darindon ko bhī kabhī dekhā ki āpas men ek dusre ko ranj dewe;—agar darindon ke aḡwāl ko ḡhub tāammul aur fikr se daryāft karo, to mālum ho, ki ye tum se kahīn bihtar hain.

Insánon ke wakíl ne kahá, Is par koí dalíl bhí hai. Us ne kahá, Jo tumhári qaum men záhíd o ábid hote hain, tumháre mulk se nikalkar pahár jangal men, jahán darindon ke makán hain. játe hain, aur unhen se rát, din, garm suhbat rakhte hain, darind un ko nahín chheṛte. Pas, agar darind tum se bihtar na hote tumháre záhíd o ábid káheko un ke pás játe? kyunkí sálih aur parhezgár sharíron ke pás nahín játe, balki un se dúr bhághte hain, yihí dalíl hai, ki darind tum se bihtar hain. Aur dusrí dalíl yih hai, ki tumháre gálim Bádsháhon ko, agar kisi ádmí kí salaḥ o zahud men shak wáqí hotá hai, us ko jangal men nikál dete hain; agar darind us ko nahín chheṛte, is se we málúm karte hain, ki yih shakhs sálih aur mutaqqí hai; kyunki, har ek jins apní hamjins ko pahchán letí hai, isí wáste darind sálih jánkar, un se tárrúz nahín karte. Sach hai, Walí rá walí mai shanásad. Hán, darindon men sharír aur badzát bhí hote hain, so yih kahán nahín, har jins men nek bad hote hain; magar jo darind, ki sharír hain, we bhí nekon aur sálihon ko nahín chheṛte; par badzát ádmíyon ko khá játe hain.

Jis gharí darindon ká wakíl is kalám se fārigh huá, jinnon ke guroh se ek ḥakím ne kaha, Yih sach kahtá hai, jo nek log hain, we badon se bhágkar nekon se ulfat karte hain, agarchih ghair jins howen; aur jo bad hain, we bhí nekon se bhágte, aur badon se jákar milte hain. Agar insán sharír o badzát na hote, to ábid o záhíd un ke káheko jangal pahár men jákar rahte, aur darindon se, báwajúd ghair jinsiyat ke, maḥabbat paidá karte? kyunki, inke unke kuchh munásibat záhirí nahín hai, magar nek khaslat men albattah sharík hain. Tamám jinnon kí jamáat ne kahá, Yih sach kahtá hai, is men kuchh shak o shubhah nahín. Insánon ne har taraf se jo yih lantán suní, niháyat sharmindah hokar, sab ne apná sir jhuká liyá.

### DASWÍ'N FASL

#### 10.—*Conclusion of the Controversy.*

Jis gharí we is kalám se fārigh hue, jin ke ek ḥakím ne kahá, Ai insánon aur haiwánon ke guroh, kasrat i khaláiq kí mārifat se tum gháfil ho, we log jo ruḥání aur núrání hain, ki jism se kuchh aláqah nahín rakhte, unko nahín jánte ho; aur we arwáh mujar-

radah, aur nafús basítah hain, ki tabqát aflák par rahte hain. Báze unmén se, ki guroh maláikah hain, we kúrah i aflák par mutaaiyin hain; aur báze, ki kurah i zamahrír kí wasát men rahte hain, we jinnát aur guroh shayátín hain. Pas, agar tum us khaláiq kí kasrat ko daryáft karo, to málúm ho, ki insán aur haiwán un ke muqábale men kuchh wajúd nahín rakhte; iswáste ki kurah i zamahrír kí wasát daryá aur khushkí se dah chand hai, aur kurah i falk kí wasát bhí, kurah i zamahrír se das hisse ziyádah hai. Isí tarah kurah falk i qamar sab kuron se das hisse ziyádah hai; gharaz, har ek kurah fauqání ko, kurah tahtání se, yihí nisbat hai, aur ye sab kure khaláiq rúhání se bhare hain; ek bálisht bhar jagah báqí nahín hai, ye arwáh mujarradah wahán rahte hain. Pas, Ai insáno, agar tum un kí kasrat dekho, to málúm karo, ki tumhárá guroh unke áge kuchh martabah nahín rakhtá, aur tumhárá kasrat o jamaiyat is par nahín dalálat kartí, ki tum málík ho, aur sab tumháre ghulám; kyunki, sab bande Allá ke, aur us kí fauj o rayat hain; bázon ke bázon ke wáste musakh-khar aur tábí kiyá hai. Gharaz, jis tarah us ne cháhá, apní hikmatí bálighah se un men aḥkám intizám ke járí kie; har hál men us ká ḥamd o shukr hai.

Hakím jinní jis waqt is kalám se fāriḡ hua, Bādsháh ne insánon se kahá, Jis chíz par tum apná fakhar karte ho, us ká jawáb haiwánon ne diyá, ab aur jo kuchh kahná báqí ho, use bayán karo. Khaṭīb i hijází ne kahá, Ham men aur bhí fazílaten hain, jin se yih sábit hotá hai, ki Ham málík aur haiwán ghulám hain. Bādsháh ne kahá, unhen bayán karo.

Us ne kahá, Allátálá ne ham se bahut niámaton ká wádah kiyá hai: qabar se nikalná; tamám rúe zamín par muntashar honá; hisáb qiyámat; pul sarát par chalná; bihisht men dákhil honá; fardaus, jannat annáim, jannat khuld, jannat ádan, jannat máwá, dár-us salám, dár-ul qarár, dár-ul maqám, dár-ul mattaqín; darakht tubá, chashmah i salsabíl, nahren sharáb aur dudh, shahd aur pání se bhare howen; makánát buland; húron kí muláqát; Khudá ká qurb: in ke siwá aur bahut sí niámaten Allátálá ne hamáre wáste muqarrar kí hain, haiwánon ko ye chízen kahán muyassar hain? Yihí dalíl hai, ki Ham málík aur haiwán hamáre ghulám hain. In niámaton aur fazílaton ke siwá, aur bhí buzurgiyon ham men hain, jin ko ham ne mazkur nahín kiyá.

Táiron ke wakíl hazár dástán ne kahá, Jis tarah tum se Allátálá ne wáde nek kie hain, isí tarah tumháre aẓáb ke wáste wáde bad bhí kie hain. Chunánchih aẓáb i qabar, sawál i munkar o nakír, dahshat i roz qiyámat, shiddat hisáb, dozakh men dákhil honá ; aẓáb i jahannam, jahím, saqar, laẓzá, saír, haṭmah háweh, pairáhan i qitrán pahinná ; zard áb píná, saqúm ke darakhṭ kháná, málik i dozakh ke qaríb rahná ; shaitánon ke hamsáe aẓáb men giriftár honá ; ye sab tumháre wáste hain, in ke siwá aur bhí bahut se aẓáb o aqáb hain. Aur ham un se bare hain, jaisá ham se wádaḥ sawáb ká nahín kiyá, waisáhi wáid aẓáb ká bhí nahín kiyá. Kḥudá ke ḥukm se ham rázī o shákir hain ; kisi fēl o ḥarkat se ham ko na fáidah hai, aur na nuqsán : pas, ham tum dalíl men barábar hain, tum ko fauqiyat ham par nahín. Hījázī ne kahá, Ham tum kyunkar barábar hain, kyunki ham haṭ hál men hameshah báqī rahenge ; agar Kḥudá kí itáat ham ne kí hai, to ambyá aur auliyá ke sáth rahenge aur un logon se shúhbat rakhenge. Jo ki saíd, ḥakím, fázil, abdál, autád, záhíd, ábid, sálih, árif hain ; aur mushábahat un logon ko maláikih muqarrabín se hai, ki nekí karne men sabqat karte hain, laqá i rabbání ke mushtáq hain, aur apne ján o mál se usí kí taraf mutawajjih hain, aur usí par tawakkul karte hain, usí se sawál karte aur ummed rakhte hain, aur us ke kḥauf se ḍarte hain ; aur agar ham gunagár hain, ki uskí itáat nahín karte, to ambiyá kí shafáat se hamárá maḥlasí ho jáwegí. Kḥaṣuṣan, nabí barḥaq, rasul beshak kí shafáat se sab gunáh hamáre áfú ho jáwenge. Bád us ke ham hameshah jannat men rahenge, aur firishte ham se yih kahenge, Salám tum par, kḥush ho, tum, aur jannat men dákhil ho, hameshah us men raho. Aur tum, jitne guroh haiwánon ke ho, sab in niámáton se maḥrúm hokar dunyá kí mufáraquat ke bád bilkul faná ho jáoge, nám o nishán bhí tumhárá na rahegá.

Is bát ke suntehi sab haiwánát ke wakílon ne, aur jannát ke ḥakímon ne kahá, Ab tum ne bát ḥaq kí kahí, aur dalíl mazbut bayán kí, fakhar-karnewále aisi chízon se fakhar karte hain : lekin ab yih bayán karo, ki we log jin ke ye auṣáf o maḥámid hain, akhláq o khúbiyán, aur nekiyán unkí kis taur par hain ? agar jánte ho, to mufaṣṣal bayán karo. Sab insánon ne ek sáat mutafakkar hokar sukút kí. Kisi se bayán na ho saká.

Bád ek dam ke, ek fázil i zakí ne kahá, Ai Bádsháh ádil, jab ki huzúr men insánon ke dáwe ká shdaq záhir huá, aur yih bhí málúm huá, ki in men ek jamáat aisí hai, ki we muqarrib iláhi hain, aur unke wáste ausáf i hamídah, safát i pasandídah, aḡhláq malkiyah jamílah, siratín, ádlah, qudsiyah, aḡwál ájibah gharíbah hai, ki zabán unke bayán se qásir hai; aql unki kanuhí shfát men ájiz hai, tamám wáḡḡ aur ḡhaṡib, hameshah, muddat alumar un ke wasf ke bayán men pairawí karte hain; par qarár wáqi un kí kanuhi mārif ko nahín pahunchte. Ab Bádsháh ádil, un gharíb insánon ke ḡaq men, ki ḡaiwánát jin ke ḡhulám hain, kyá ḡukm kartá hai?

Bádsháh ne farmáyá, ki Sab ḡaiwánát insánon ke tábi aur zer ḡukm rahen, aur un kí fārmánbardarí se tajáwaz na karen. ḡaiwánon ne bhí qabul kiyá, aur rázi hokar sab ne bḡafiz amán wuhán se muráját kí.

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